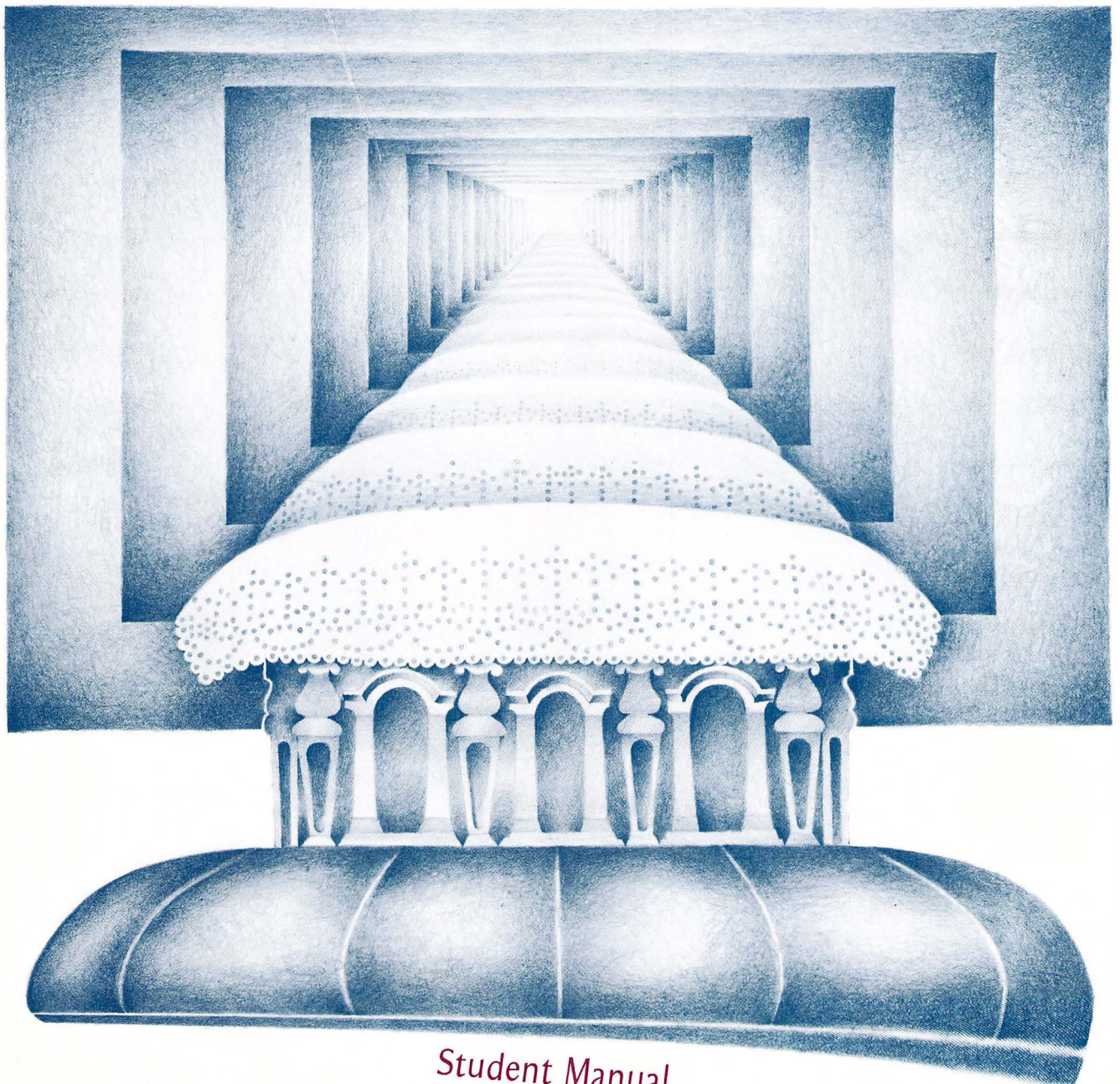


Achieving a Celestial Marriage



Student Manual

Achieving a Celestial Marriage

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**CDFR 160, Preparing for a Celestial Marriage
CDFR 161, Building a Celestial Marriage**

**Church Educational System
Department of Seminaries and Institutes of Religion
Salt Lake City, Utah**

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Introduction

There is probably no decision in all of life, and perhaps in eternity, that has a more profound effect on our eternal destiny than that concerning marriage. In the relationships of husband and wife and parent and child we begin to approach the divine calling of godhood. Our Heavenly Father and mother live in an exalted state because they achieved a celestial marriage. As we achieve a like marriage we shall become as they are and begin the creation of worlds for our own spirit children.

Such a noble goal demands very careful preparation and diligent and valiant effort. As you begin your study of how to achieve a celestial marriage, remember these words of Brigham Young:

“But the whole subject of the marriage relation is not in my reach, nor in any other man’s reach on this earth. It is without beginning of days or end of years; it is a hard matter to reach. We can tell some things with regard to it; it lays the foundation for worlds, for angels, and for the Gods; for intelligent beings to be crowned with glory, immortality, and eternal lives. In fact, it is the thread which runs from the beginning to the end of the holy Gospel of Salvation—of the Gospel of the Son of God; it is from eternity to eternity.” (*Discourses of Brigham Young*, p. 195.)

The Course of Study

Achieving a Celestial Marriage differs from other course manuals in that it contains lessons and reading materials for two separate courses of study. These are:

A. CDFR 160, *Preparing for a Celestial Marriage*. This course is designed for single young adults and emphasizes dating, courtship, and preparing for a worthy temple marriage.

B. CDFR 161, *Building a Celestial Marriage*. This course is designed for married couples and deals with husband-wife relationships, the obligations and challenges of parenthood, and the process of building a celestial marriage.

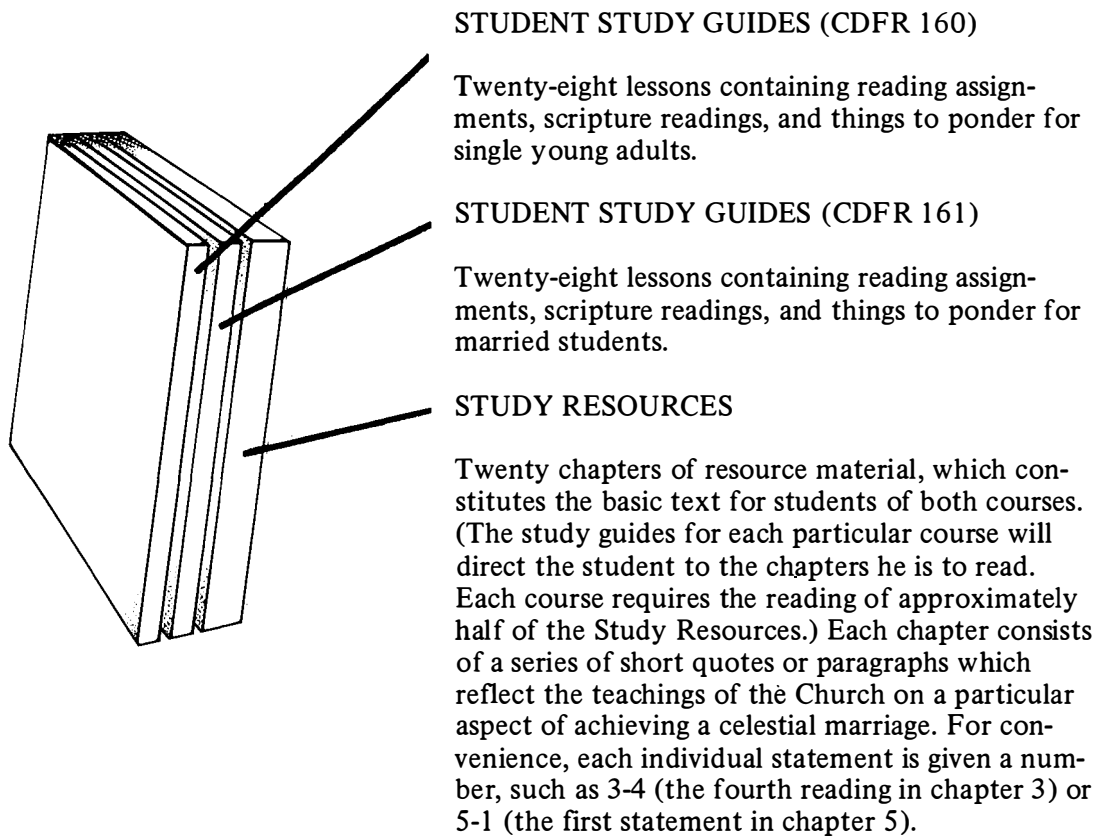
Both courses are included together in one manual because there is much reading material that is common to both. However, students would be taking only one course at a time—the single young adults CDFR 160, married students CDFR 161. (It may be in some cases that single students would register for CDFR 161, but the course is designed for married students.)

Where full-time institute classes are held, each course will constitute one semester (or quarter) of study. In the individual study program, either course will take a full year’s study. In individual study areas the determination of whether to offer CDFR 160 or CDFR 161 would be made on the basis of the student composition in a particular location. (It would be possible for a single young adult who is married during the year to switch from CDFR 160 to CDFR 161 and still complete the course of study.)

How the Manual Is Organized

Normally, materials designed to help the students understand and apply the principles or insights given in their reading materials are included following each particular reading assignment. In this manual, because two separate courses are included and sometimes have overlapping reading materials, this is not possible. Therefore, the student lessons (Student Study Guides, as they are officially titled)

are bound together in the front of the manual for both courses. Thus, this manual has three major sections:



How to Use This Manual

If you are to derive the fullest possible good from your study, it is important that you conscientiously and consistently follow the steps below.

STEP 1

Read this introduction carefully so that you understand how the manual is organized and which portions of it you will be using.

STEP 2

As your instructor assigns individual lessons find the corresponding Student Study Guide under the particular course for which you are registered. (Remember that CDFR 160 is for *single* young adults and CDFR 161 is for *married* students.) Each Student Study Guide has three sections, or components, which constitute your next steps of study.

STEP 3

Read the theme and brief introductory paragraph to familiarize yourself with what you will be studying during this lesson.

STEP 4

Follow the instructions given in the block entitled "Study Instructions." Typically you will find two assignments here:

1. Some scriptural references. Read each of these carefully before proceeding.
2. Assigned readings from the Study Resources. These are always given by using the numbers which designate each individual reading found

in the chapters. For example, if a particular lesson includes the first thirteen statements of chapter 5, your reading assignment will ask you to read statements 5-1 to 5-13.

STEP 5

When you have completed the assigned scriptures and readings, return to the Student Study Guide and read the section entitled “Some Things to Ponder,” following whatever instructions are given therein. Sometimes you will be asked to read additional scriptures as part of that lesson, or you may be asked to return and reread a particular quote found in the Study Resources. Taking the time to follow these instructions and read these references will greatly enhance your study of the principles that lead to celestial marriage.

*CDFR is a subject area designation meaning Child Development and Family Relations.

God was once a man who, by obedience, advanced to his present state of perfection; through obedience and celestial marriage we may progress to the point where we become like God.

Proclaiming the divine potential within man, John Taylor once wrote, “Knowest thou not that thou art a spark of Deity, struck from the fire of His eternal blaze, and brought forth in the midst of everlasting burnings.” (*The Mormon*, 29 Aug. 1857.) Elder B. H. Roberts stated, “Man has descended from God; in fact, he is the same race as the Gods. His descent has not been from a lower form of life, but from the Highest Form of Life; in other words, man is, in the most literal sense, a Child of God. This is not only true of the spirit of man, but of his body also.” (*Course of Study for Priests*, 1910, p. 35.)

Can you see the implications of these two statements as they relate to you and to your eternal destiny? Elder James E. Talmage did. He declared, “. . . in his mortal condition man is God in embryo. However . . . any individual now a mortal being may attain to the rank and sanctity of godship. . . .” (*Articles of Faith*, p. 529.) How is this possible? What course of action will bring this potential into fruition? As you study this lesson, look for the answers to these questions.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
D&C 49:15-17. For what purpose has God ordained marriage?
D&C 131:1-4. Upon what does your exaltation depend?
D&C 130:2. Of what is the society of heaven composed?
1 Corinthians 11:11. What emphasis does Paul’s statement give to this course?
2. Read 1-1 to 1-11 of the Study Resources.

POINTS TO PONDER

God Became God by Obedience to Law

It was late afternoon as we sat in my office, but I felt the time had been well spent. He sat silently now, obviously contemplating the ramifica-

tions of the things we had been discussing. We had talked of God, of how he had become God, and of what that meant in terms of our own exaltation. Finally he spoke.

“What is this law of exaltation of which you keep speaking?”

“Well, it involves the whole of the gospel law. Everything required of us by God is associated with this law, but the major crowning point of the law which man must obey is eternal marriage. Therein lies the keys of eternal life or, as the Doctrine and Covenants puts it, ‘eternal lives.’ In other words, an eternal increase of posterity.”

“Then what you’re saying is that God became God by obedience to the gospel program, which culminates in eternal marriage.”

Through Obedience to Law We Can Become Like Our Father in Heaven

“Yes. Do you realize the implications of this doctrine as far as you are concerned?”

“I think so. If God became God by obedience to all of the gospel law with the crowning point being the celestial law of marriage, then that’s the only way I can become a god.”

“Right. And it is the law that assists us in reaching that potential. It tells us what we must do to gain the ultimate freedom. In fact, it is by obedience to law that we have progressed to our present position.”

“You mean we have always been governed by law?”

“Always. You are an eternal being. You were never created and you cannot be destroyed, but you can advance, progress, and develop by obedience to law.”

“Then Hamlet’s question ‘to be or not to be?’ is not the question?”

“Right, not in the ultimate sense, at least. Order means law, and that law is the law of the celestial kingdom. Any who come unto that kingdom must obey that law. (See D&C 88:24-29.)”

“But I thought godhood meant freedom. If I have to do things to become God, am I really free?”

“You have got it wrong. It was the Savior who said, ‘If ye continue in my word,’ that is, obey the

law, 'ye shall know the truth, and the truth shall make you free.' (John 8:31, 32.) So by obedience to law, we learn truths by which we become free—but not free from the law. Can you see that?"

"I think so. I can be a god only if I act like God."

"Exactly right. Can you imagine the state of the universe if imperfect gods were allowed to spawn their imperfections throughout space, if beings who did not have law under their subjection were free to create worlds?"

"I guess that would be pretty disastrous. But I'm not sure I see why celestial marriage becomes the crowning apex of this progression. Marriage doesn't seem directly related to the creation of the universes."

"Oh, but don't be limited by your mortal perspective. God himself has declared his own reasons for existing. Remember, he said, 'For this is my work and my glory. . . .'"

"I see his purpose is 'to bring to pass the immortality and eternal life of man.' " (Moses 1:39.)

"Which involves giving birth to spirit children and setting them on the road to exaltation. And if

that is to be done, you must have an exalted man and . . . "

"An exalted woman."

"Exactly, an exalted man and woman who have been joined together in an eternal marriage. If this man and woman were obedient to all gospel laws except celestial marriage, what would be the result?"

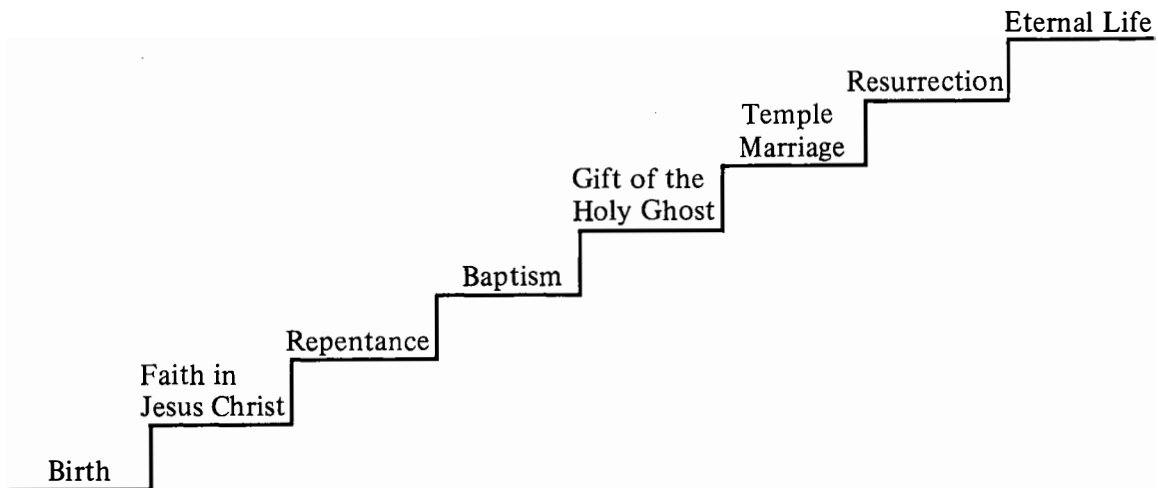
"They still could not be gods. Now I understand. Celestial marriage is the crowning ordinance of the gospel."

"Right," I said with a smile. "And with that comment I think we can end the discussion."

The Law Which Brings Eternal Life Is Temple Marriage

Law requires that certain objectives be accomplished if we are to become like God. Look at the chart at the bottom of this page.

Why is each step necessary in the acquisition of godlike attributes? Under each step list the thing gained which is necessary for godhood.



Christ's atonement provides the power by which men and women may obtain and preserve celestial marriages if they seek the benefits of the Atonement through obedience to the gospel.

The young couple sat before the bishop, their faces strained. Each had made their angry accusations, each had condemned the selfishness, unkindness and inconsiderateness of the other while the bishop listened quietly. Now they were silent, waiting for some justification of their actions, some condemnation of their partner. For a long moment the bishop was silent, then he took two sheets of paper from his desk and handed them to the couple, then two pencils. They looked surprised.

"I would like you to respond to some statements. Would you mark each statement with one of the following four answers: (1) Believe strongly, (2) Believe, (3) Don't know, or (4) Don't believe, according to how you feel about it?"

Albert looked perturbed. "Bishop, what has this got to do . . ."

"Please," the bishop interrupted. "I hope you'll see why in a moment." Finally they both shrugged and picked up their pencils. "All right," the bishop said, "statement number one: I believe Jesus Christ is a living being, that he is alive at this very moment."

Sarah looked at him in a puzzled way. "Go ahead," the bishop urged. "Put down the response which best describes your feelings. Okay, number two: I believe Christ went into the Garden of Gethsemane and there took upon himself the sins of the world, suffering in payment for them so intensely that he sweat blood at every pore."

"You know we believe these things, Bishop," Sarah said. "We came to talk about our marriage problems."

Bishop Nelson nodded and smiled kindly. "Third statement: I believe that through the power of the Atonement I can be freed from sin and its effects and find eternal joy." He waited for a moment and then asked, "Well, how did you do?"

"You know we both believe every one of those statements strongly," Albert said soberly. He seemed now to sense what Bishop Nelson was doing.

"Yes, that's right," Sarah agreed. "I strongly believe each of the statements."

"Good. Then I would like you to answer one more question. You may wish to think about it somewhat before you write your answer. Here is the question: If you believe that Christ is an actual

person who died in order that your sins could be taken away; if you believe that the power he has is greater than the power of Satan; if you believe that he still lives today and exercises that power in your behalf, why don't you turn to him and to the power of his atonement, and then use that power to eliminate the problems that are plaguing your marriage?"

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:

2 Nephi 9:6-10. What does the Atonement do for us?

Alma 34:13-17. What does repentance do for us?

Mosiah 4:6-10. How does one obtain a remission of sins?

2. Read 2-1 to 2-17 of the Study Resources.

POINTS TO PONDER

A Transforming Power in Marriage

I had known Jane Hammond for two years. During that period of time she had become an eager student of the scriptures. That came forcibly to my awareness as I again read through her letter; and as I did so, my mind went back to the evening she slipped into the back row of seats in my institute class, feeling a little conspicuous because she realized she was twice the age of most of the students. But I had assured her as she left that evening that she was welcome and urged her to come regularly. She generally had little to say during class periods, but she was very attentive and took copious notes. Then one evening she stayed behind after the others had left and seemed to want to talk. We visited casually for a few minutes, and then Jane became quite serious as she spoke of some personal concerns.

"This class troubles me," she said. "It makes me feel like a novice in the Church."

I asked her if there was something in my manner of teaching that offended her, but she indicated that her concerns dealt primarily with the subject matter we were discussing.

“I’ve been a member of the Church for eight years,” she said, “and never have I been made to feel so inadequate spiritually.”

I assured her that I was teaching standard Church doctrine. Our last several class periods had dealt with the doctrine of the Atonement and the need for all Church members to partake of the power of spiritual renewal that could be experienced through proper faith in that atonement. I explained that I found it difficult to treat this particular subject without placing emphasis upon the importance of personal repentance.

After a few minutes of further conversation, Jane left. She seemed to feel better about the class, but in the months that followed I was never certain how well she was receiving my presentations. I was pleased, however, to find her in my classes during subsequent semesters. There was obviously something that kept her interest piqued.

And then I received her letter:

Dear Brother Dorius,

How do I adequately say thank you for the catalyst you have been in my life. Time and time again I have left your class feeling somewhat overwhelmed by the magnitude of the many gospel requirements you have discussed in such a thorough manner. I have more than once had to acknowledge to myself that faith in Christ as you have explained it was still an unreached goal for me. Not only that, but I have felt a yearning for the spiritual gifts you have described as the product of that kind of faith. All of these feelings have accentuated my spiritual inadequacy as I have faced some difficult marital problems. I have not spoken to anyone of the ragged relationship my husband and I have experienced since moving to this city, but suffice it to say that financial reverses have tested the stability of our love. His response to a difficult chain of circumstances was far less than I had expected of the man I thought I knew so well.

Three months ago I asked my bishop for a special blessing, only obliquely referring to the problems at home, but indicating that I felt spiritually and emotionally unequipped to meet the challenges I was facing. As the bishop laid his hands upon my head, I had a singular experience, one that has had a profound effect upon me since then. The bishop promised me that I would be strengthened to meet the extremity I was facing and indicated in a very direct way that my life and desires were acceptable to the Lord. Those words

brought their own witness of veracity, for as they were spoken I felt a warm flood of peace pass over my entire body. It was as though I could discern pure heavenly light filling my being, and with it came an expansion of spiritual awareness and understanding that has remained with me from that day to this. I’m not sure the bishop sensed the divine power that attended his blessing, for he showed some concern over the emotion that welled up in me as I attempted to thank him. Indeed, I found it difficult to speak during the rest of the evening. Since that blessed night I have known inner peace I never thought possible. There seems to have come a reservoir of love and patience within me, and I have learned to view my husband through much more understanding eyes. He needs a quality of unconditional support and love right now that I was incapable of giving just a few weeks ago.

In pondering upon these events, I have come to realize that my many petitions to the Lord for the power of Christ’s atonement in my life have been answered. I have spent so many hours reading the scriptures trying to understand how to bring this added dimension of spirituality into my life, and now those desires have been realized beyond my fondest hopes. In fact, my ability to effectively study and pray has grown immensely—spiritual things seem to have opened up to me—and I can actually feel the Holy Ghost at work in my daily life.

Now, Brother Dorius, I know the heavenly source of these blessings, but I also know that faith doesn’t come into existence in a vacuum. Thank you for being an inspired teacher. Your challenge that I acknowledge my own complacency and strive for the blessings dispensed from the Savior has changed my life and in an indirect way has probably saved my marriage.

Many thanks,

Jane Hammond

1. What is the relationship between the preceding story and the question posed in the introduction of this lesson? (If you believe that the power he [Christ] has is greater than the power of Satan; if you believe that he lives today and exercises that power in your behalf, why don’t you turn to him and to the power of his atonement, and then use that power to eliminate the problems that are plaguing your marriage?)
2. Could every marriage be blessed by an increase of faith in Christ and a conscious effort to acquire the personality refinement such faith can bring?

3. What does the Atonement mean to you right now?
4. How could you seek the power of the Atonement in your life in the following situations:
 - a. You are very discouraged and upset with life.
 - b. You have problems getting along with a particular person.
5. How could prayer, study of the scriptures, and service to your fellowman help bring the power of the Atonement into your life?
 - c. You break up with your boy or girl friend.
 - d. You just don't feel the self-confidence you would like.

Since the home and family are central to the divine plan, it is to be expected that Satan will give high priority to the destruction or weakening of the home.

President Hugh B. Brown gave the following warning in the October conference of 1961: “. . . Our purpose tonight is to warn you priesthood holders, and through you the men and women of your various groups, of the existence, strength, location, and tactics of the enemy, and to remind you that we rely on your absolute loyalty and that preparedness is indispensable.

“In the army too frequently we refer to fitness as only physical fitness. Tonight we are calling upon all of you officers of the Church to be fit and ready, physically, mentally, morally, and spiritually, for the war that lies ahead because the *enemy is determined to destroy all that we hold dear.*” (CR, Oct. 1961, p. 85. Italics added.)

What do you hold dear? Do you treasure your family relationships with mother, father, brothers, and sisters? What about your future wife, husband, sons, and daughters? Will Satan seek to destroy these endearing relationships? How will he seek to destroy families? What can you do to “chart a safe course” to eternal family life? These important questions will be discussed in this lesson.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
D&C 132:19-21. What is the ultimate goal of man and woman?
D&C 10:23-27. How does Satan accomplish this work of destroying eternal family happiness?
2. As you read 3-1 to 3-21 of the Study Resources, list on a piece of paper some of the things Satan will try to do to destroy celestial marriage.

POINTS TO PONDER

Our Only Safety Is to Chart Our Course

Elder Spencer W. Kimball suggests a plan of action to counteract the deceptions of Satan.

“If we would avoid the danger spots which lead to transgression and sorrow and to forfeiture of

our chances for exaltation, the wise way is to chart the course of our lives.

“Of course, we cannot know every circumstance of life or plan every detail in advance. But we can so chart a general course that there will be little or no deviation from the ‘strait and narrow way.’ Such planning involves establishing worthy ideals and goals. The person who has such goals and then works steadily toward them is the one most likely successfully to negotiate the hazards and bypass the pitfalls which would change the course from a road of happiness to a pathway of destruction. . . .

“Many people, and particularly many of our youth, live a ‘tumbleweed’ existence. They tend to follow leadership which is dominant and powerful, regardless of whether it is right or wrong. They want to know what the other ‘kids’ are doing. What kind of sweaters are they wearing? What kind of shoes? Are the dresses long or short, tight or flaring?” (*The Miracle of Forgiveness*, pp. 233-34.)

Stop for a moment now and consider Satan as a living, powerful being.

Turn to 2 Nephi 28
and read carefully
verses 19-23.

According to Nephi, what is it that Satan is trying to do? How does he work? Notice the verbs Nephi uses to describe Satan's techniques.

We know that God desires joy and freedom for his children. What is it that Satan wants for you? What feelings motivate him to entice you to do his will?

Read 2 Nephi 2, verses 18 and 29,
for two important answers.

How does charting a course thwart these purposes of the evil one? How does faddishness or a “tumbleweed” existence fit nicely into his purposes? Note further Elder Kimball's counsel, and consider how it would affect Satan's plans for you.

“On the other hand, [wise] young people will discipline themselves early in youth, charting long-range courses to include all that is wholesome and nothing that is ruinous. The bridge builder, before starting construction, draws charts and plans, makes estimates of strains and stresses, costs and hazards; the architect, even before excavation, makes a blueprint of the building from foundation to pinnacle. Similarly the smart person will plan carefully and blueprint his own life from his first mental awakening to the end of life. ‘Just as a builder will wish his structure to stand through storm and disturbances of the elements, so the young and old alike will wish a life unharmed by adversities, calamities, and troubles throughout eternity. Having planned such a course, prudent men will gear their lives, activities, ambitions and aspirations so that they may have every advantage in total fulfillment of a righteous destiny. . . .’

“Thus our young people should drive down stakes early, indicating their paths. The stakes are of two kinds: ‘This I *will do*’, and ‘This I *will not do*.’ These decisions pertain to general activities, standards, spiritual goals, and personal programs. They should include anticipations for marriage and family. Very early, youth should have been living by a plan. They are the wise young man and the wise young woman who will profit by the experience of others, and who early set a course in their education, a mission, the finding of a pure, clean sweetheart to be a life’s companion, their temple marriage and their Church service. When such a course is charted and the goal is set, it is easier to resist the many temptations and to say ‘no’ to the first cigarette, ‘no’ to the first drink, ‘no’ to the car ride which will take one into the dark, lonely and hazardous places, ‘no’ to the first improper advances which lead eventually to immoral practices.” (*Miracle of Forgiveness*, pp. 234-36.)

What “stakes” must you drive down if you are to chart your course through the dangerous areas of Satan’s territory? Why should youth be a particularly fruitful time for Satan to work his ways?

There is a vernacular phrase called “in the bag.” We say something is in the bag when its reality or certainty is pretty well assured. If Satan can bring about his purposes and win over a person before marriage, he has gone a long way toward putting the fate of at least one future family “in the bag.” Later repentance may cheat him of that

prize, but too often it does not. A more effective way to thwart him is to plan and prepare now to resist his temptation. Satan seeks to challenge and destroy the family and eternal marriage. He will not wait until you have entered marriage to begin that challenge.

Applying the Principle of “Charting Our Course”

Take out a sheet of paper and divide it as follows:

MY SAFE-COURSE CHART

THIS I WILL DO	THIS I WILL NOT DO
----------------	--------------------

As you consider the challenges Satan will use to destroy a celestial marriage and your own personal weaknesses, list some of the things you will do to prepare for a celestial marriage and some of the things you will not do. One girl, in attempting to follow this counsel of President Kimball listed the following:

THIS I WILL DO	THIS I WILL NOT DO
I will say my prayers night and day.	I will not accept dates from boys who could cause me to lower my standards.
I will study the scriptures every day.	I will not tell little white lies to save face.
Others.	Others.

Hang this chart where you can refer to it often. To those who will do this, President Kimball has given the following promise:

“The assurance of supreme happiness, the certainty of a successful life here and of exaltation and eternal life hereafter, come to those who plan to live their lives in complete harmony with the gospel of Jesus Christ—and then consistently follow the course they have set.” (*Miracle of Forgiveness*, p. 259.)

We must look to the prophets and the scriptures for the standards that will govern our dating, courtship, and marriage experiences.

Consider the following question: Does a promiscuous person know more about love, especially romantic love, than does a prophet? Why is it, then, that so many people look to the world for standards of what constitutes love, or look to men who are learned by the world's standards and ignore the words and counsel given by the Lord through his servants? The learning of the world may have value and much truth in it. But on the other hand, it is also fraught with error and the lies of the evil one. What can we use to test and screen such information and determine what is of value and what is erroneous?

We saw in lesson one that marriage and the family is at the very core of our theology, and we saw in lesson three that Satan's major thrust is at that core. It is little wonder, then, that we have so many voices, so many trumpets crying "Here! Here is truth!"

We call the scriptures the standard works. A standard is something which we use to measure or test things to see if they are acceptable, genuine, and true. In addition to these standards, the Lord has also blessed us with living prophets who can give us an ongoing standard to look to. "For if the trumpet give an uncertain sound," Paul asked, "who shall prepare himself to the battle?" (1 Corinthians 14:8.) In this lesson you shall see that we are privileged to have a clear and certain trumpet sound. We have a standard by which we can know what is acceptable in this very important field of dating, courtship, and marriage.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read and analyze the following scriptures:
Amos 3:7. Why are prophets essential in your life?
Matthew 7:24-27. What is the sure foundation on which you can build your marriage?
1 John 4:8, 16. What is the greatest attribute of God and the godly?
Alma 12:9, 10. What is the promise as you receive the words of the prophets?
3 Nephi 28:34. What is the warning for one planning on eternal marriage?
2. Read 4-1 to 4-17 of the Study Resources.

POINTS TO PONDER

An Increase of Love and Joy Are Achieved When You Use Scriptures and Prophets to Set Your Dating and Courtship Standards

We are presently in a state of war, a war of ideals and standards which govern dating, courtship, and marriage. "It is a shouting war, waged in the press, on TV, on the lecture platform. It is waged by angry women's liberationists, by catch-penny practitioners on the fringes of the encounter-group movement, by the one-time student rebel leader of the New Left. But perhaps the most critical battle in this war . . . is for the minds of the young and the key battleground is the college campus." (Lester Velie, "The War on the American Family," *Reader's Digest*, Jan. 1973, p. 107.)

The result of this war is the loss of standards among the youth, and all too often they are left with disappointment, despondency, and despair. The real tragedy is they cease to feel *and* to love. Elder Neal A. Maxwell has pointed this out clearly:

"When we become too encrusted with error, our spiritual antennae wilt and we slip beyond mortal reach. This can happen to entire civilizations. In his lamentation to his son Moroni, Mormon notes the deterioration of the Nephite society. The symptoms include a wickedness so profound that Mormon's people were described by him as being 'past feeling.' The Apostle Paul lamented the destructive lasciviousness of Church members in Ephesus because they had developed such insensitivity in their satiation that they were 'past feeling.' A sex-saturated society cannot really feel the needs of its suffering members because, instead of developing the love that looks outward, it turns man selfishly inward. Imperviousness to the promptings of the still small voice of God will also mean that we have ears but cannot hear, not only the promptings of God, but also the pleas of men." (*A Time to Choose*, pp. 59-60.)

You can avoid this disaster. How? By setting standards for your dating and courtship based on the inspired writings and spoken words of the prophets. As you do, these things will be the result:

1. You will stay in tune with God and partake of his Spirit. That Spirit is love. The more you

come to love—the more purely and the more unconditionally— the more you are like him. And “. . . if [His spirit] be in you *it shall abound.*” (D&C 88:66.)

2. You will increase in your ability to feel and to give unaffected love.

3. You will discover that obedience brings freedom (see John 8:31, 32). Notice again Elder Packer’s comments on standards, 4-14 of your Study Resources. One needs only to look at the misery and sorrow of those who have ignored the prophetic and scriptural standards to see how

important they are for this life as well as for the next life. One only needs to see the daily paper to find numerous examples of the misery and sorrow which results from heeding the standards of the world. The bitterness of divorce, the murders and assaults committed by jealous spouses or dating partners, the heartbreak of child abandonment, and a hundred other personal, real examples cry out that the world teaches a lie. In the prophets we find truth; in the scriptures we find peace; in the Church we find joy and happiness and fulfillment. In the world we find tragedy, sorrow, destruction, guilt. Is it really that difficult to make a choice?

The years of dating and courtship can be pleasurable and productive when they are entered into with wisdom and purpose.

Suppose that you were asked to pick up a truckload of precious cargo for your employer and told to deliver it to a location he specified. The amount of your payment would be based on how fast and how safely you accomplished your task. Surely one of your first questions would be, “Where do you want it delivered?” Imagine your frustration should your employer answer, “We’re not exactly sure of the destination yet. Just start driving, and when we decide where we need it, we’ll get in touch with you.”

Such an assignment is ridiculous, of course, and yet often young people embark on one of life’s most significant journeys with no more direction than that. The years of dating and courtship are often crossed like a driver making a long trip with no map, no set routes, and only the vaguest notion of where he wants to go. What are the goals of the dating years? How can these years be used with the greatest wisdom? What guidelines are there for making them years of joy and fruitfulness? These and other questions shall be dealt with in this lesson.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
D&C 9:15, 16. What is the place of joy in life?
D&C 136:28. Does the Lord frown on gaiety and merriment?
1 Corinthians 11:11. What is the significance of Paul’s statment for dating and courtship?
2 Nephi 2:25. What is the purpose of man’s existence?
2. Read 5-1 to 5-10 of the Study Resources.

POINTS TO PONDER

Happiness in Marriage Begins in Youth

President David O. McKay has said, “The seeds of a happy marriage are sown in youth. Happiness does not begin at the altar; it begins during the period of youth and courtship.” (*True to the Faith*, p. 318.)

Some people might think President McKay’s statement about the success of life depending on

the choice of a marriage partner is too strong, too all-encompassing. Read the following story and then decide if the matter is overstated.

A Golden Tribute

The happy noise of the crowd died away as Karl Brownell raised his hands and called for silence. “We’d like to hear just a word or two from Mom and Dad now. Dad, you first.”

Leo Brownell rose and came slowly to the front of the hall. He was not a handsome man; age had stooped his shoulders, lines were etched deep around his eyes, and what hair remained was a silvery-gray. But as he faced the people, his smile was that of a young boy who had just worked his way through a plate of warm cookies. For a long moment he looked at the woman who sat on the front row smiling back at him; then, finally, he glanced carefully at his watch.

“Exactly fifty years and thirty-eight minutes ago, I knelt across the altar from a dark-haired, brown-eyed young woman whom I considered to be the most lovely of God’s creatures I had ever seen. A man holding divine power stood at the head of the altar and sealed us together for time and eternity.”

He paused. “I do not pretend to comprehend eternity,” he finally said, “but I do have some concept of time. For example, in the five decades since that day, I have spent close to forty hours every week in deep, meaningful, and intimate association with that woman. In fifty years, that comes to about 104,000 hours of close, personal affiliation. That is more time than I have spent with any other person on the face of the earth, including business partners, Church associates, good friends—even my own parents and my own children. If two people were to try to equal that sum in as short a time as possible, they would have to be together constantly, without interruption, twenty-four hours every day of the year for eleven years, ten months and twenty-four days.

“Had I spent that amount of time in college, I could have earned a bachelor’s degree, a master’s degree, and a doctoral degree, and in addition I could have done three years of postdoctoral research. Then I could have repeated the entire cycle five or six times. Only the gospel of Jesus Christ has had such a profound effect upon what I am

and what I have accomplished as this woman has. Even in my deepest ponderings I cannot fathom what kind of man would be standing before you this day were her influence to be suddenly removed from me.”

The wrinkled face softened as he seemed to remember something. “So perfectly welded in being have we become that she can say pages to me with a single glance, call me to repentance with the touch of her hand, pull me from despair with a trace of a smile, move me to sorrow with the quiver of her lips, or inspire me to greatness with the nod of her head. God must surely have looked upon Leo Brownell and known that this awkward, abrasive man would bump and tumble wildly through life if left to himself. And so he gave my rough exterior the protective softness of her loveliness, smoothed the marred and broken surface with the gentle warmth of her smile, rounded out the gaping holes with the fulness of her personality.”

Leo Brownell stopped, and then went on slowly as he looked directly at his wife. “I thrill through every fiber of my being when I contemplate what I may yet become as our hundred thou-

sand hours of association expands to a million billion in the vast expanse of eternity. Even godhood, should I be so fortunate as to achieve it, shall be won only with her help.”

Friendship, Love, and Marriage

Examine the diagram below, and then on a separate sheet of paper write your reaction to the following statements:

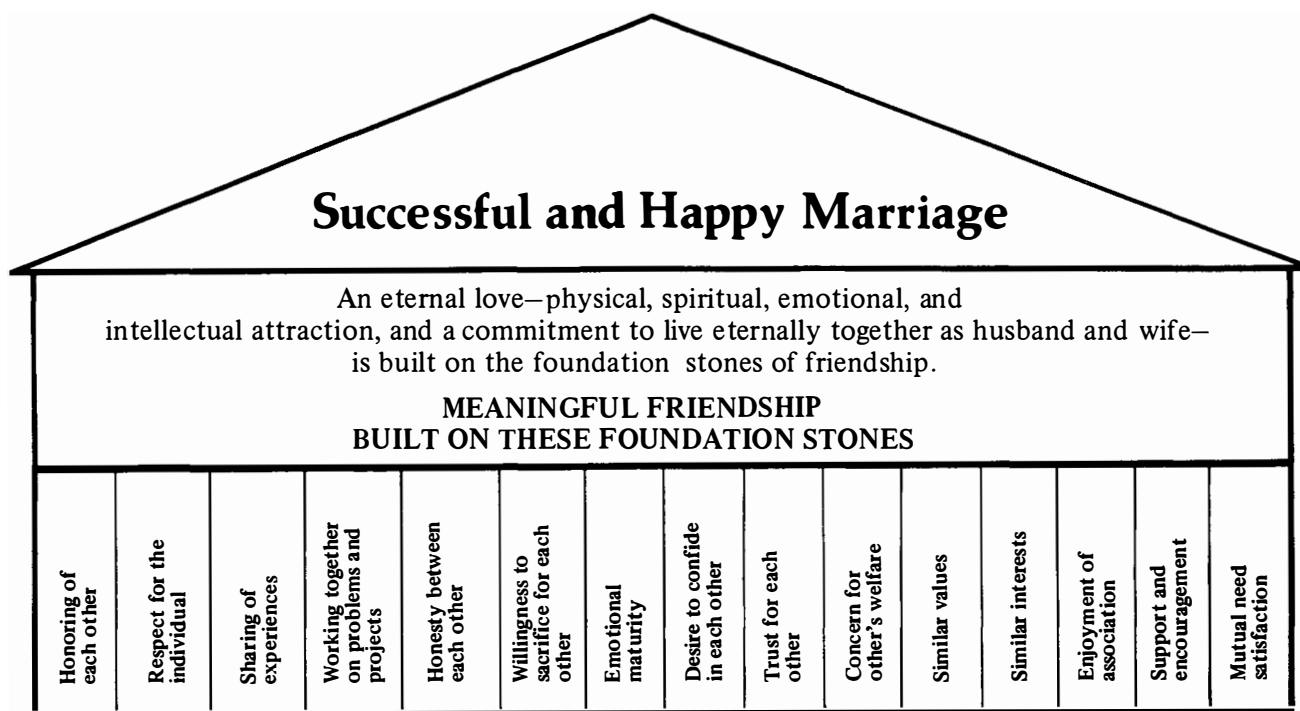
1. It is almost as important for a person evaluating potential marriage partners to ask, Do I like him? as it is to ask, Do I love him?

2. The only elements present in the successful marital relationship that are not present in true friendship are physical attraction and the commitment to live life together as one.

3. Every man or woman should be able to say truthfully, “My wife (or husband) is the best friend I have.”

4. The purpose of dating is as much to “find” friends as it is to “make” them.

5. Dating can help us acquire the “foundation stones” that could eventually lead to a successful marriage.



When young people follow the counsel of the Lord's servants and maintain the Lord's standards in their dating experiences, they avoid much sorrow and reap the blessings that come with obedience.

The Lord has not left us without guidance and counsel with respect to dating. And though some would see the counsel of the prophets as being restrictive, such direction only provides a safeguard against future unhappiness. Concerning our response to inspired counsel, the following questions are important:

1. Generally speaking, which marriage has a greater chance for success, the marriage of those in the world who know nothing of the latter-day prophets and their counsel or members of the Church who resent and disregard inspired counsel and who conduct themselves during dating and courtship as if they were a part of the world? Where does the influence of the adversary have a greater destructive power?

2. Will the world's norms and standards in the area of dating ever be as high as or on a par with the counsel of God's prophets? To what extent may we trust the values of the world or the views of the learned in this area?

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
D&C 130:20, 21. How does this promise apply to dating standards?
D&C 82:10. How much can we depend on the Lord's promises?
D&C 1:38. How does the Lord give instructions to his children?
Jacob 4:10. Is it possible to counsel the Lord in our dating practices rather than take counsel from the Lord?
Proverbs 3:6. How important is it that the Lord direct our paths in dating and courtship matters?
2. Read 5-11 to 5-21 of the Study Resources.

POINTS TO PONDER

Dating Is Not Merely an Element of Social Life but a Serious Responsibility

The questions and answers concerning successful dating in 5-7 of the Study Resources pose some

important challenges to those who are involved in serious dating. What is the purpose of dating, other than social entertainment? How may dates best be planned to accomplish all that could be achieved through intelligent dating? The following dialogue underscores the importance of these questions:

You Missed the Point of It All

DON

You say you broke off your engagement?

HAROLD

Well, it was a mutual sort of thing. For some reason everything fell apart when we started getting serious.

DON

But weren't you serious about each other before your engagement?

HAROLD

Oh, sure; but I guess we really didn't know each other that well.

DON

I thought that was the reason people dated?

HAROLD

Yeah, I know, but it's all pretty superficial until things get serious.

DON

That's my point. It seems to me that dating ought to be serious business.

HAROLD

Hey, come on now, don't build a case against me. We had some great dates.

DON

But you didn't really find out what she was like until she had an engagement ring on her finger.

HAROLD

That's right. She has some funny ideas about a lot of things. I'm not sure she's all that solid in the Church.

DON

What in the world did you talk about during those months of dating?

HAROLD

Listen, Don, I don't put a girl through the third degree when I'm with her. I mean, we hit it off well together—she has a great personality, she's a great dancer, she has the looks to make any guy want to be seen with her, she's plenty

affectionate—we had a great time together.

DON

You know, Harold, I think you missed the whole point of things. After one month of engagement, you finally discovered what four months of dating was supposed to help you know. You've been playing a dating game rather than looking for a wife.

HAROLD

Now just a minute, Don. . . .

Is Don being too idealistic about dating? Is Harold's approach to dating typical, or is such a superficial approach often the case even in serious dating? What do you expect from your dating experience? In the following story contrast Harold's approach to dating with that of Linda:

I Write Scripts

Never had I dated anyone so interesting as Linda. And though our dates typically consisted of simple and inexpensive activities, they always left me eager to be with her again. One night after a

moonlight walk across the campus to her dormitory, I asked her why it was that she was so stimulating to be with. Her answer surprised me.

"I write scripts," she said teasingly.

"Of course," I responded, with a smile. "I'm sure you map out our dates in advance."

"No, but I do make a mental list of questions I'm going to ask you. I can usually count on keeping you talking all night with seven or eight good questions. Then you go home thinking I'm a great conversationalist and I go home knowing all about you."

"Are you serious?" I said with a little disbelief in my voice.

"I'm serious. I never have enjoyed small talk, nor insincerity. For me it's really important to know what people think about important things. I like the way you think about things."

"Oh, well," I said a bit self-consciously, "you think nicely too."

Oddly enough, that conversation didn't make me feel as if I were a part of a game the next time we were together. In fact, I too went with a script in mind. We spent the evening at her home putting a jigsaw puzzle together—and talking, of course.

The physical body is good and is essential to God's purpose for man.

Consider your own dating experiences:

Have you ever wished there weren't so many temptations associated with relationships you have with the opposite sex?

Have you ever felt that there was something wrong with your natural desires, that you were wicked because of the feelings you have?

Do you feel that your emotions or feelings are probably stronger than those of other people?

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
D&C 88:15-28. Were our physical bodies meant to be with us eternally?
D&C 130:22. What does the fact that God has a physical body mean with regards to the question of our physical emotions being good or evil?
 2. Read 6-1 to 6-5 of the Study Resources.
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POINTS TO PONDER

The Divine Origin of the Natural Endowment

Two exciting elements of mortality, both God-given, are worthy of our consideration. The first is that we receive a body that is physical, tangible, one that has feelings and powers not enjoyed by a spirit. This body is to facilitate our progress toward becoming like our Heavenly Father. Keep in mind the truth that this "gift" was created in the exact likeness of Him whose children we are. The second element is that some powers given to us through our bodies are inherently *of* God, and are unique to *his* order of life. Our natural feelings concerning the power to reproduce "after our own kind" are holy and desirable. All we *have* and *are*, so far as our natural state is concerned, is good, for it is of God (Alma 5:40).

Consider a newborn baby. Can you but marvel at the beauty of its being, the perfection of its form, the sweet purity of its soul, the complete absence of deception and evil in its nature? Indeed, can you but declare, here is the marvelous workmanship of a righteous, benevolent Father, and proof of all that is good.

Never can it be said that an evil emanated from God! Consider the truth. A thing is evil if it becomes an affront to or a mockery of the things of God.

The powers to reproduce, then, are good, and cannot be considered evil. Only when wicked men misuse this sacred gift can it properly be called evil, for in the holy state of marriage these powers are expressed in sacred propriety.

Satan is the great liar. He has counterfeited the natural good given to the children of God. In warping man's approach to the pleasures of the physical, Satan seeks to plant the false seeds of hope. But when man walks through the door and tastes the fruit of physical pleasure outside of the bonds of marriage where such relationships are sanctified, sudden wreck is visited upon his head, misery and heartache distill upon his soul, and happiness lies shattered and broken at his feet. Oh, how true is Alma's cry, "Wickedness never was happiness!" (Alma 41:10.)

In truth it was a tender, loving Savior who explained that the gate is strait and the way is narrow. To leave the good is to be separated from it, and the child of God can find natural contentment only when he returns to the good from which he came.

So important is it to properly protect and preserve those sacred powers of procreation that provide for the mortal habitation of God's children, that they cannot be enjoyed eternally, except through the worthy attainment of a fulness of celestial glory. Any lesser glory will insure the loss of these beautiful powers. Elder Joseph Fielding Smith has said:

"Some will gain celestial bodies with all the powers of exaltation and eternal increase. These bodies will shine like the sun as our Savior's does. . . . Those who enter the terrestrial kingdom will have terrestrial bodies, and they will not shine like the sun, but they will be more glorious than the bodies of those who receive the telestial glory.

"In both of these kingdoms there will be changes in the bodies and limitations. They will not have the power of increase, neither the power or nature to live as husbands and wives, for this will be denied them and they cannot increase.

"Those who receive the exaltation in the celestial kingdom will have the 'continuation of the seeds forever.' (D&C 132:19.) They will live in the family relationship. In the terrestrial and in the

telestial kingdoms there will be no marriage. Those who enter there will remain 'separately and singly' forever. (D&C 132:15-32.)" (*Doctrines of Salvation*, 2:287.)

The Divine Nature of God

Note again in 6-2 of the Study Resources how Elder Stapley helps us realize that the special pow-

ers we presently enjoy reflect our potential divine nature. Answer the following questions:

1. What pattern or prototype was used in the creation of my body?
2. For what eternal reason do I presently have the powers of procreation and the feelings that are related to them?
3. Why is it wrong to experiment with these feelings in my dating relationships?

Purity is to be valued as one of the most important qualities demanded of the Lord and necessary for building a celestial marriage.

Let us suppose that in a private interview, you are asked the following questions. In an honest, actual response, answer each question in your mind before going to the next one.

1. Do you know the meaning of the term *necking*? the term *petting*?
2. What is generally the first thing that causes a person to entertain ideas that lead to serious intimacies in the dating or courtship activities?
3. How can a person realize that his physical relationship with someone is going too far and that it is time to draw the date to a close?
4. Just how serious are the sins of fornication, homosexuality, and other attendant evils?
5. Is there any hope for one who has lost his virtue?

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
Jacob 3:3-7; Moroni 9:9; Alma 39:5. In the eyes of the Lord, how does sexual sin compare with other sins?
Alma 41:9-11. How will one with sin feel when he dies?
Moses 4:27. How does God feel about modesty?
Genesis 39:9-20. What is your best line of defense at times?
Judges 16:18-20. What price is often paid for one hour of darkness?
Jacob 2:7. How does the Lord feel toward one who is virtuous and chaste?
1 Corinthians 5:1-13; D&C 42:18-26. In the eyes of the Lord, what is the seriousness of the sin of fornication and its related sins as compared with other sins?
2. Read 6-6 to 6-19.

POINTS TO PONDER

Dandy: An Impulsive Colt

“Recently I had great pleasure in training a well-bred colt. He had a good disposition, clean, well-rounded eye, was well proportioned, and all in

all, a choice equine possession. Under the saddle he was as willing, responsive, and co-operative as a horse could be. He and my dog Scotty were real companions. I liked the way he would go up to something of which he was afraid. He had confidence that if he would do as I bade him he would not be injured.

“But Dandy resented restraint. He was ill-contented when tied and would nibble at the tie rope until he was free. He would not run away; he just wanted to be free. Thinking other horses felt the same, he would proceed to untie their ropes. He hated to be confined in the pasture, and if he could find a place in the fence where there was only smooth wire, he would paw the wire carefully with his feet until he could step over to freedom. More than once my neighbors were kind enough to put him back in the field. He learned even to push open the gate. Though his depredations were provoking and sometimes expensive, I admired his ingenuity.

“But his curiosity and desire to explore the neighborhood led him and me into trouble. Once on the highway he was hit by an automobile, resulting in a demolished machine, injury to the horse, and slight, though not serious, injury to the driver.

“Recovering from that, and still impelled by a feeling of wanderlust, he inspected the fence throughout the entire boundary. He even found the gates wired. So, for awhile we thought we had Dandy secure in the pasture.

“One day, however, somebody left the gate unwired. Detecting this, Dandy unlatched it, took Nig, his companion, with him, and together they visited the neighbor’s field. They went to an old house used for storage. Dandy’s curiosity prompted him to push open the door. There was a sack of grain. What a find! Yes, and what a tragedy! The grain was poisoned bait for rodents! In a few minutes Dandy and Nig were in spasmodic pain, and shortly both were dead.

“How like Dandy are many of our youth! They are not bad; they do not even intend to do wrong; but they are impulsive, full of life, full of curiosity, and long to do something. They, too, are restive under restraint, but if they are kept busy, guided carefully and rightly, they prove to be responsive and capable; but if left to wander unguided, they

all too frequently find themselves in the environment of temptation and too often are entangled in the snares of evil.” (David O. McKay, *Gospel Ideals*, pp. 518-19.)

What do you think are some of the specific things that may tempt a person to go where he shouldn't go or do what he shouldn't do, as did the unwired gate on Dandy's pasture? As you consider this, reflect on what Elder Petersen had to say in 6-15 of your Study Resources.

Many people would never get themselves into such compromising situations if they were wiser or if they properly understood the seriousness of experimentation with the most sacred gifts God has given to man. (Review 6-6 to 6-9 of the Study Resources.)

Consider the valuable lesson taught by the following true experience:

In deep meditation a bishop sat across his office desk listening to a seventeen-year-old girl explain how she “just couldn't see that the natural feelings God gave me could be so wrong.” She was referring to her former activity of necking and petting, and to her recent experience of fornication. She hurried on to explain that she was not at all certain that she felt sorrow for what she had done, and “besides, the Lord gave me stronger drives than he did other girls.”

The bishop was deeply troubled. How could he impress her with the gravity of her sin? How could he convince her of the precarious position in which her present attitude placed her? Finally, he asked her to be honest with him and answer some questions he had for her. She assured him that she would certainly be honest. He silently prayed for the Lord to guide him as he inquired, “Have you any problem with the Word of Wisdom? Do you smoke or drink?”

Her response was immediate, “Oh no, Bishop, I wouldn't do *that!* That's against our religion.”

He continued, “You feel, then, that a person could not do that and be a good member of the Church?” She agreed with certainty. The bishop continued, “I have another question for you. Personally, could you ever consider killing another person?” Her countenance was shocked, and her face assumed a look of horror. “Bishop, I could *never* even think of such a thing! Oh, no! You know I couldn't do a thing like that!”

He leaned forward in his chair and looked intently into her eyes. With a conviction that struck to the heart, he said, “Don't you see? In your own mind, you have placed your sinful behavior below

that of breaking the Word of Wisdom. Certainly the natural drives you have been given are of the Lord, but he has placed very important restrictions on their use. This natural endowment you have been given is, in Elder Packer's words, a ‘frail footpath of life over which spirits must cross into mortality.’ (“President Spencer W. Kimball: No Ordinary Man,” *Ensign*, Mar. 1974, p. 7.) So sacred are those powers that the Lord has clearly stated that outside of marriage their use constitutes a sin more serious than any other except murder and blasphemy against the Holy Ghost. For a member of the Church, fornication is precariously close to the sin that is not forgivable. Listen to what President Spencer W. Kimball has to say:

“The enormity of this sin is underlined by numerous scriptures, and particularly by Alma's words to his immoral son:

“ ‘Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost?’ ” (Alma 39:5.)

“The Lord apparently rates adultery close to premeditated murder, for he said: “And again, I command thee that thou shalt not covet thy neighbor's wife; nor seek thy neighbor's life.” (D&C 19:25.)

“The grievousness of the sin enhances the difficulty of repenting. Sometimes offenders reach the point of no return and cannot repent, for the Spirit of the Lord will not always strive with man. Esau sold his birthright for “one morsel of meat.” Many young people sell their birthrights or put them in serious jeopardy for one hour in dark places, one unwarranted thrill, one exciting experience in a car or in a harlot's bed. One sad experience may not totally destroy, for repentance is in order, but one experience of fornication can break down the bars, blast and scar a life, and start a soul on a lifetime of regret and anguish.’ ” (*The Miracle of Forgiveness*, pp. 62-63.)

There was a long pause as the truth sunk deep. Her heart was touched. Slowly, tearfully, she acknowledged that she had been deceived.

Through her bishop's continuing counsel she was able to learn that although the road back can be painful and difficult, there *can be* a road back. (Adapted from a personal experience.)

Now, consider the following question:

What can you do to guarantee that you will be morally clean now and in the future?

Through sincere repentance a person may be cleansed from moral transgression.

How long has it been since you heard someone speak to the subject of repentance in a Church meeting? Do you ever feel that there are too many people “harping” on the same old subjects all of the time?

Consider this question thoughtfully: Is repentance something that should properly be viewed with gladness and happy anticipation; or should one view it gravely, realizing that it is a heavy burden, distasteful, and yet necessary because it is the “will of the Lord”?

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
D&C 58:42, 43. What is the part that confession has to play in repentance?
Mormon 2:13-15. Can a person go so far in sin as to be beyond repentance?
Alma 36:12-16. Note the bitter fruit of suffering for sin.
Alma 36:17-21; 38:8. What made the difference and brought Alma (or any man) joy and peace?
Matthew 25:1-13. How do you prepare so that you will have “oil in your lamps” when the Lord comes?
John 14:27. What quality do those who are prepared and have repented enjoy that others of the Church do not enjoy?
Matthew 11:28-30. What do you think is the miracle of forgiveness?
2. Read 6-20 to 6-24 of the Study Resources.

POINTS TO PONDER

Confession of Sin

In order to understand the important subject of repentance, we must consider carefully several important questions. Please try to answer the following questions in terms of your own experience and feelings.

1. Is it possible for a good person, one who has nothing but good intentions, to fall into sin and, therefore, need deep and sincere repentance?

2. What are some subtle things that could cause *you* trouble, things that *you* should guard carefully against?

3. What are some warning signs or safety guidelines that you should remember in order to stay safely on the path?

4. When is it necessary to go to the bishop or branch president and confess sins?

5. If you do sin, how long should you wait before you determine to repent and cleanse yourself from it?

6. What is the miracle that comes to one who learns to repent?

It is not only important for you to understand the answers to the above questions, but your eternal welfare depends upon it.

What of the principle of confession, as it pertains to that of repentance? What lessons can be learned from the following true incident:

Tina, a recent convert to the Church, sat looking despondently at the pattern in the carpet of the director’s office at the institute. She had just expressed her dilemma. At the time of her baptism she had not made a clean break with the past.

Since she was the only member of the Church in a family resistant to the gospel, her baptism had been hard enough. It was very difficult for her to make the break, to step out alone. Her father was dead, and her mother was her only tie to security. How could she have confessed her intimate relationship with her old boyfriend, especially when it had not been fully terminated until several weeks after her baptism? Besides, confession seemed to be used by some churches to provide an easy escape from sin, and she felt that that should not be a part of the Lord’s church.

With love and kindly persuasion her teacher led Tina to accept what she already knew: that she had to go to her branch president, as the Lord’s representative, and confess her transgressions to gain the peace she desired.

Before leaving, Tina promised that she would go and see the president, but she conceded that she

hated to do it because it would be the hardest thing she had ever done.

A few days later the director saw Tina come into the institute. By the happy smile she wore, he knew that she had kept her promise.

She asked to see her teacher again. Her expression was brief, her joy was genuine, and her hope burned brightly as she confided how much better things had been since she had visited her branch president. Her most interesting observation was, "I finally realize that it is necessary to confess some sins to our leaders; but, more importantly, I now know why."

Tina had experienced real peace through the means made available to mortal man by a wise and loving Lord. (Adapted from a personal experience.)

The Return to Safety

We were high, very high! The lofty mountain top smiled down upon us, beckoning us on. Our trail was clearly marked with appropriate warning stakes pointing out danger.

As our leader called back that we could "take five," I gratefully found a rock and leaned back against it. It was an unbelievable view! The steep escarpment fell away from me, emphasizing the fantastic wonder of God's handiwork below, revealing beauty I had never before seen; but our guide promised that what we now enjoyed was mere "child's play" compared to what we would see from the top of smiling El Capitan.

When the guide arose, it was our invitation to continue. I stood. With eyes cast upward I could see the marked trail for about a hundred yards. How wonderful, I thought, that there is such a beautiful experience available to any who wished to climb, and that someone had so carefully marked the trail that even a child could travel it safely if he had proper supervision.

We climbed for about fifteen minutes from the time of our last stop. I rounded a prominent ledge, and was struck by the awe of a magnificent wonder. The sun, in full glory, gave life to a unique

array of color-ledges of red poured between crystal grey granite shafts, all of which stood in marked relief, being framed by the virgin green alpine fir. I walked on, unable to break my fixation. A warning cry sounded from my companion as my toe struck solid rock.

What was happening? I knew I was falling! Desperately I clutched at the steep rubble down which I was sliding. I couldn't stop! How long before I would plunge from the sheer ledges below to certain death on the rocks of the canyon floor? Suddenly, there it was! I lunged away from the rock and rubble, straining to reach the stout arms of a huge mountain mahogany. Trembling beyond control, I lay motionless, eyes shut tight against the nightmare.

Far away I heard the cries. Slowly they grew clear as I became aware of my companion's pleas from the trail above. How could I have been so thoughtless? If I had just been watching the trail, as our guide had so carefully taught us, I wouldn't be in such a serious situation. How will I ever get back to the trail again?

"Dave!" The call came again, "Dave, we're going to throw you a rope! Tie it around your chest and under your arms." I watched my guide's powerful arm swing out and the coil of twisting rope fall from a clear blue sky and slide crazily along the steep descent. Although the rope was not long enough to reach me, I was able to climb carefully to it.

An hour later found us eating lunch against the warmth of a late spring's sun-touched ledge. I had just experienced a miracle! How safe it is to be back on the trail! The strong, steady pull of tested arms lifting me back to the safety above is a feeling I'll never forget.

Do you know the answer to the question asked at the outset of this lesson: Is repentance something that should be properly viewed with gladness and happy anticipation; or should one view it gravely, realizing that it is a heavy burden, distasteful, and yet necessary because it is the "will of the Lord"?

It is important to know the evidences of true love and how to develop it.

Many newspapers throughout the world have featured a cartoon entitled “Love is . . .” Some of these cartoons said:

“Love is emptying the garbage without being asked.”

“Love is fixing his favorite meal.”

“Love is overlooking faults.”

“Love is remembering her birthday.”

Have you ever wondered what love really is? Are there different reasons why people fall in love? How can we know when we are in love? This lesson will help you to gain an understanding of the answers to these questions.

STUDY INSTRUCTIONS

Do these things before you proceed:

Take a sheet of blank paper and divide it into three columns, as illustrated below:

What Love Is	What Love Is Not	What Love Does
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Then as you read 7-1 to 7-14, note each statement about love and place it in the column you think would be appropriate. Compare your results with the summary found in reading 7-11.

POINTS TO PONDER

Is It Love or Infatuation?

Now that you have an increased understanding of what the leaders of the Church have said about love, read the following story, with the intent of discovering the difference between true love and infatuation:

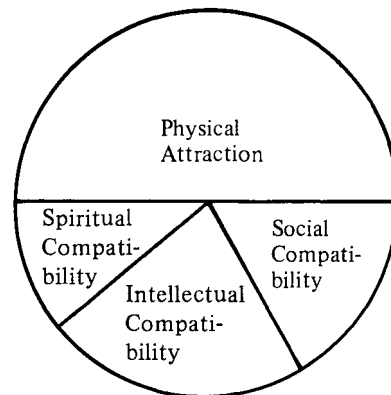
The minute Susan opened the door her father could tell she was troubled.

“I’m so glad you’re still up,” she said. “Tonight Bill asked me to marry him. I’m so mixed up. I do like Bill, but I really don’t know if I want to marry him.”

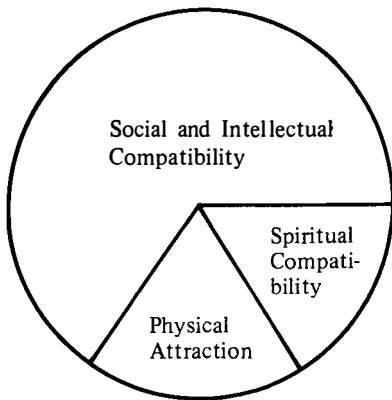
Her father asked her to sit down and said, “Your mother and I have watched you and Bill for the past five months and you seem to get along well.”

“Yes, we do, Dad, but isn’t there more to love and marriage than just getting along? Doesn’t there have to be some kind of strong attraction and feeling that this is the real thing?”

Susan’s father walked to the desk and got a piece of paper and a pencil and returned to the table. “Susan, maybe I could tell you a little about how your mother and I grew to love one another. Before I met your mother, I dated a number of girls. I thought I was in love with quite a few of them. As I began to try to understand my feelings, I found that there were a number of reasons that made me feel I was in love with or attracted to a girl. I guess that’s part of the problem in a relationship—there is a difference between being attracted to someone and being in love. True love is based on a number of components—physical attraction, intellectual and social compatibility, and perhaps most important so far as we members of the Church are concerned, spiritual compatibility and maturity.” He drew a circle and divided it up into segments.



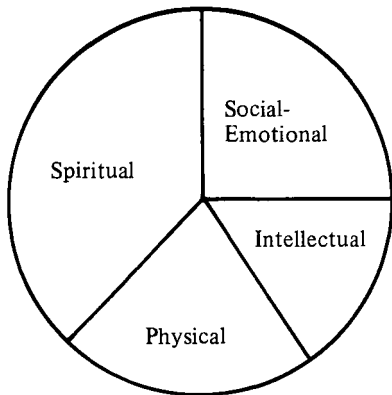
“Sometimes this feeling called love is based mainly on physical attraction. We are impressed with the handsomeness, beauty, or popularity of another. This type of love can be very selfish, because we base our relationship on what the other person gives or satisfies in us. It can lead to early intimacies and has very little lasting power; that is to say, when problems and stresses come, this type of love cannot handle them. It is passive and nearly always leaps into quick bloom.” Susan’s father drew another circle, dividing it differently this time.



“Another reason people are attracted is because of social or intellectual compatibility. This kind of relationship is based primarily on the pleasure we derive from the company of another.”

“But, Dad,” Susan interjected, “isn’t it important to like the company of the person you marry? Isn’t that an important part of love?”

“Yes, it is, Susan, but there is another kind of relationship that combines physical attraction and social companionship and adds the spiritual dimension.” Once again he drew a circle.



“This kind of love, because it is founded on the gospel, is inspired of the Holy Ghost. I really can’t explain what it’s like except to say that when your mother and I met we were physically attracted to each other and had many things in common. But the gospel added a dimension to our relationship that caused both of us to feel that we wanted to live our very best. This kind of love is not ‘fallen into’ but ‘risen into.’

“Our courtship was based on fun times as well as on Church meetings, firesides, and other spiritual experiences. Through the past twenty years our love has grown and blossomed. Even in times of sickness and crisis this type of love stays strong and alive. Like the apostle Paul said about charity, this kind of love ‘endures all things.’” (See 1 Corinthians 13:7.)

Many more feelings were shared by Susan and her father. Finally her father said, “Susan it’s 1:30 A.M. We’ve got a busy day tomorrow, and I’m sure you have a lot to think about.”

Susan thanked her father and prepared herself for bed. That night as she knelt in prayer she said: “And Heavenly Father, I thank thee for my father and the counsel he has given me. I want someday to have the kind of marriage that he and mother have. Please help me to understand my feelings about Bill.”

As you consider the above story, respond to the following questions:

1. What are the major characteristics of a true, enduring love?
2. How does keeping the commandments prepare us for this kind of love?

Pure love is distinct and apart from the many counterfeits that Satan has contrived.

It was a lavish engagement party, highlighted by the presentation of the engagement ring. She was so proud and happy! How the diamond glistened and sparkled in the evening lights. It was worth hundreds of dollars, the jeweler had said. The evening could not have been more beautiful—except for one event. While circulating throughout the crowd, a friend asked to see the beautiful diamond engagement ring. He was a jewel expert and wanted to admire her priceless possession. Upon examination he exclaimed, “This is not a diamond!”

“It has to be,” she replied. “We paid hundreds for it and got it on a special deal.”

The jewel expert answered, “Then you have been sold a bill of goods. That which you thought was a diamond is only a glass imitation!”

Is love like a diamond? Could we be sold a glass imitation? How do we distinguish between love and its counterfeits?

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
 Moroni 7:14. Could this challenge be applied to love?
 Moroni 7:15, 16. What is the characteristic of love inspired by God?
 Matthew 5:27, 28. What counterfeit of love does Jesus warn us to avoid?
2. Read 7-15 to 7-20 in the Study Resources.

POINTS TO PONDER

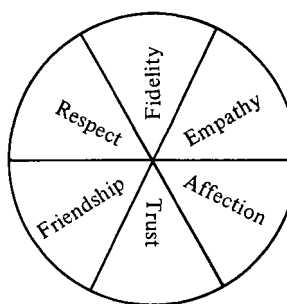
The Greatest Counterfeit

President Spencer W. Kimball has suggested that one of the greatest counterfeits to a pure love is lust. Elder Boyd K. Packer has also indicated that referring to lust as love is the greatest deception foisted upon the human race in our day. (See 7-18 of the Study Resources.)

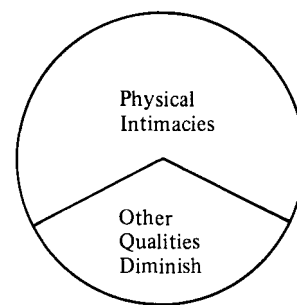
The problem with lust is that it is such a strong, impelling, consuming emotion that it can push all of the other qualities of love out of the relationship. Therefore, a couple needs to be aware

that unless they are very careful, a relationship could be based mainly on lust or could even gradually shift from love to lust. A relationship that is based on spiritual values has as some of its components respect, trust, fidelity, affection, empathy, and friendship. In a relationship based on lust these qualities tend to diminish and the physical aspect takes over as the most important component. The following diagram illustrates this:

Relationship Based on Virtue and the Spirit of the Lord



Relationship Based on Lust



How to Tell the Difference

Sometimes the transition from one relationship to another is ever so gradual and perhaps in the beginning is innocent and unnoticed. You may ask, “Then how can I tell if I am developing a pure, Christlike love?” President David O. McKay has given one of the clearest answers to this question.

Read again President McKay’s counsel in the Study Resources 7-11.

Now read the following additional comments by President McKay:

“In the presence of the girl you truly love you do not feel to grovel; in her presence you do not attempt to take advantage of her; in her presence you feel that you would like to be everything that a ‘Master Man’ should become, for she will inspire you to that ideal. And I ask you young women to cherish that same guide. What does he inspire in you—to feel as Portia did when she loved? She was wealthy; she was beautiful; but for Bassanio she wished she were a thousand times more beautiful, ten thousand times richer—that is what true love does. When a young man accompanies you after a meeting, or after a dance, and he shows an inclination to use you as a convenience or as a means of

gratification, then you may put it down that he is not prompted by love.

“Under such circumstances, no matter how fascinated you may be, young women, no matter how confident you may feel that you love him, let your judgment rule and be master of your feelings. It may grieve you not to follow the inclination of your heart, but you had better be pained a little in your youth than to suffer pangs of torture later.” (*Gospel Ideals*, pp. 459-60.)

How will Christlike love cause us to feel? This kind of relationship will create in us a desire to become closer to our Heavenly Father. How does this coincide with the teachings in Moroni 7:16, 17? What is the difference between this type of love and lust?

How Do I Avoid the Counterfeit of Pure Love?

It is extremely difficult if not impossible for Satan to enter a door that is closed. Elder Boyd K. Packer has suggested that the best way to “shut the door” on lust is through controlling our thoughts. He said:

“The mind is like a stage. Except when we are asleep the curtain is always up. There is always some act being performed on that stage. It may be a comedy, a tragedy, interesting or dull, good or bad; but always there is some act playing on the stage of the mind.

“Have you noticed that without any real intent on your part, in the middle of almost any performance, a shady little thought may creep in from the wings and attract your attention? These delinquent thoughts will try to upstage everybody.

“If you permit them to go on, all thoughts of any virtue will leave the stage. You will be left, because you consented to it, to the influence of unrighteous thoughts.

“If you yield to them, they will enact for you on the stage of your mind anything to the limits of your toleration. They may enact a theme of bitterness, jealousy, or hatred. It may be vulgar, immoral, even depraved.

“When they have the stage, if you let them, they will devise the most clever persuasions to hold your attention. They can make it interesting all right, even convince you that it is innocent—for they are but thoughts.

“What do you do at a time like that, when the stage of your mind is commandeered by the imps of unclean thinking?—whether they be the gray ones that seem almost clean or the filthy ones which leave no room for doubt.

“If you can control your thoughts, you can overcome habits, even degrading, personal habits.

If you can learn to master them you will have a happy life.

“This is what I would teach you. Choose from among the sacred music of the Church a favorite hymn, one with words that are uplifting and music that is reverent, one that makes you feel something akin to inspiration. Remember President Lee’s counsel; perhaps ‘I Am A Child of God’ would do. Go over it in your mind carefully. Memorize it. Even though you have had no musical training, you can think through a hymn.

“Now, use this hymn as the place for your thoughts to go. Make it your emergency channel. Whenever you find these shady actors have slipped from the sidelines of your thinking onto the stage of your mind, put on this record, as it were.

“As the music begins and as the words form in your thoughts, the unworthy ones will slip shamefully away. It will change the whole mood on the stage of your mind. Because it is uplifting and clean, the baser thoughts will disappear. For while virtue, by choice, *will not* associate with filth, evil *cannot* tolerate the presence of light.

“In due time you will find yourself, on occasion, humming the music inwardly. As you retrace your thoughts, you discover some influence from the world about you encouraged an unworthy thought to move on stage in your mind, and the music almost automatically began.” (*CR*, Oct. 1973, pp. 24-25.)

Keeping the Door Closed to Lust

Ask yourself the following questions with regard to controlling thoughts:

1. Do I avoid inappropriate movies at all times?
2. What kind of reading material do I enjoy?
3. Are the television programs I watch inspiring, virtuous, and of good report?
4. What kind of jokes do I tell and listen to?
5. Do I begin each day with a commitment to the Lord to keep my mind virtuous and clean?
6. Are my dating patterns such that lust is not given an opportunity to grow or even to enter in?
7. Have I chosen a hymn that could help to control my thoughts?

Read D&C 121:45, 46.

1. What does the Lord mean when he says “let virtue garnish thy thoughts unceasingly”?
2. How do we gain more confidence in the presence of God as we keep a pure mind?
3. How can the Holy Ghost help us develop pure love?

Charity, or the pure love of Christ, forms the model of true love; man may expand and nourish his divine capacity to love until it conforms to this model.

Our goal as children of God has been clearly stated. Jesus said:

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matthew 5:48.)

“Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am.” (3 Nephi 27:27.)

One of the most essential qualities possessed by Christ was his love for his Father in heaven and for his fellowman. Just imagine what the lives of individuals could be like if they could acquire this kind of love. Inner peace could be obtained in a world of turmoil. People could learn to love each other in such a way as to overcome personality differences. Families could be happy despite problems. But how is the pure love of Christ developed and nurtured?

This lesson will discuss that question.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
Mosiah 28:3. What does the word *bear* indicate in this scripture?
Enos 8, 9. Is part of this feeling of pure love for others a feeling or desire for their welfare? What else did Enos do?
1 John 3:16. What is another characteristic of this love?
1 John 3:17, 18. What word does John use here as a synonym of love?
Moroni 7:45-47. Moroni lists thirteen characteristics of the pure love of Christ. What are they?
2. Read 7-21 to 7-25 of the Study Resources.

POINTS TO PONDER

Acquiring the Pure Love of Christ

The scriptures indicate that there are at least three essential ingredients to the acquiring of the pure love of Christ.

Read Matthew 22:39.

Speaking about self-respect, President Harold B. Lee said:

“A lovely mother in a nearby community wrote this to me, ‘I love America, I love my husband, I love my children, I love my God, and why is this possible? Because I truly love myself.’

“Such are the fruits of self-respect. Conversely, when one does not have that love for himself of which this sister speaks, other consequences can be expected to follow. He ceases to love life. Or if he marries, [he] has lost his love for his wife and children—no love of home or respect for the country in which he lives, and eventually he has lost his love of God. Rebellion in the land, disorder and the lack of love in the family, children disobedient to parents, loss of contact with God, all because that person has lost all respect for himself.” (CR, Oct. 1973, p. 4.)

Read Moroni 7:48.

Another essential ingredient is prayer. The pure love of Christ is a gift to those who will diligently pray and work for it.

Read Alma 38:12.

The controlling of passion is accomplished by a concentrated, prayerful effort to acquire the attributes of charity as mentioned in 1 Corinthians 13:1-8.

A Model for Us to Pattern Our Lives After

The example we use as a pattern for our lives is Jesus Christ. The kind of love we desire is called “the pure love of Christ.” He exemplified, as no other has ever done, the way to develop this love. Using the above three ingredients for obtaining the

pure love of Christ, note his example and then ponder on the questions under “modern day application” in the chart below:

The Quality	Christ—the Model	Modern-Day Application
Respect of self (Matthew 22:39)	Note the second temptation Satan gave Christ—Matthew 4. It was as if Satan were saying, “Prove to me who you are.” Christ answered, “Thou shalt not tempt the Lord thy God.” Jesus knew who he was. He knew that he was the son of God. His ego was not based on a concern about what others thought of him.	Do I really believe and know that I am a child of God? Do I seek for recognition from people, and is this more important than the feeling I can receive from the Lord that I am really his son or his daughter?
Prayer of faith (Moroni 7:48)	Christ’s entire life was guided by prayer. Consistently we find him pleading with his Father for specific blessings: “Father, if it be possible;” “Give us this day . . .” “Help us be one.”	Do I pray to my Heavenly Father and specifically ask him to bless me with the pure love of Christ? Have I made a commitment to seek to acquire this love?
suffereth long	Christ suffered trials and tests of every kind. Doctrine and Covenants 122:8 says he descended below all things.	How do I endure my tests and trials? Do I complain, or do I turn to the Lord for strength? When others ridicule me or speak evil of me, how do I react?
is kind	Note the many times Jesus showed compassion: to the widow who lost her son, to the lepers, to the man born blind.	What is my relationship with my fellowman? Do I take time to help others? What was the last act of compassionate service I gave?
envieth not	Jesus respected gifts and talents of others. Notice his relationship with John the Baptist: “I say unto you, among those that are born of women there is not a greater prophet than John the Baptist.” (Luke 7:28.)	Do I rejoice in the accomplishments of others? When was the last time I sincerely complimented someone who had achieved?

vaunteth not itself	Jesus constantly asked those who were recipients of miracles not to broadcast what had happened.	When I accomplish something or do an act of kindness, am I able to keep it a secret?
is not puffed up	Christ continually indicated that the credit for what he accomplished belonged to the Father.	Do I find myself arguing with others to satisfy my own pride? Do I take credit?
doth not behave itself unseemingly	Christ was the example of appropriate behavior. Even as he stood before those who would accuse and hurt him, he controlled his emotions.	Am I sensitive to the feelings of others? Do I control my speech and actions so that I am neither rude nor unmannerly?
seeketh not her own	Christ came to do the will of his Father. His entire life testifies to this: "Not my will but thine, be done." (Luke 22:42.)	What kind of a home teacher or visiting teacher am I? Do I magnify the callings I have received, or do other pursuits take all of my time?
is not easily provoked	Notice how Christ consistently controlled his anger. Even when he drove the money changers out of the temple, he had control of his emotions.	Am I easily angered? Am I touchy and irritable if things don't go my way? How do I react to problems at home or at work?
thinketh no evil	Jesus displayed this quality as he influenced the woman taken in adultery to repent of her sins.	Do I find it easy to remember all the offenses done against me by roommates, friends, or family? Or do I find it easy to forgive and forget?
rejoiceth not in iniquity but rejoiceth in the truth	At his crucifixion, Jesus knew of the coming destruction of Jerusalem, and wept over its wickedness.	What is my reaction when misfortune befalls someone I may not like?
beareth all things, believeth all things, hopeth all things, endureth all things	Christ never faltered or wavered. He had pure love, which quality endures forever.	No matter what happens to me, if I have the pure love of Christ I can endure in patience and faith, knowing that this love will outlast all problems and temptations.

Recognizing the eternal significance of marrying properly and making that marriage an eternal one is an important part of the preparation for marriage.

Too many young Latter-day Saints regard temple marriage as a kind of life insurance for eternity. They make the mistake of thinking that if they can just get to the temple, they will receive the blessing and guarantee of a happy marriage. They don't realize that the making of a good marriage *begins*, long before they reach the altar. Don't you make that mistake. Once you realize that you must make your marriage an eternal one, you can begin to develop those qualities which will prepare you for eternal family life.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Study the following scriptures:
D&C 131:1-4. What is the only way a person can receive exaltation?
D&C 132:15, 16. If a man and woman have a chance but choose not to be married eternally, what is their state?
D&C 49:15-17. How does God look upon marriage?
2. Read 8-1 to 8-6 of the Study Resources.

POINTS TO PONDER

Prepare Now to Make Your Marriage an Eternal One

Read the following quote and respond to the questions asked therein:

“A questionnaire which focused upon where they intended to marry was presented to a Sunday School class of young unmarried men and women. All but one indicated that they planned to marry in the temple. Inquiry was made concerning their worthiness to marry in the temple and whether the person they were dating could qualify. Less than half of the members of the class were able to answer this question with an affirmative answer. What if these questions were asked of you? Could you and the person you are dating qualify to be married in the temple? If you could not qualify at present, what changes would you need to make in your life in order to qualify? Is the way of life which temple marriage involves—in all honesty—the

way of life you want and the way of life which you will strive to live?” (Kenneth L. Cannon, *Developing a Marriage Relationship*, p. 273.)

In a modern parable, Elder Spencer W. Kimball has given a glimpse of what may happen if you are not willing to qualify for eternal marriage.

“John and Mary were married by their bishop in his palatial home, and the ceremony included the phrase, ‘so long as you both shall live.’ Relatives and friends exclaimed, ‘What a handsome, promising couple!’ Life seemed to offer everything two delightful people could hope for.

“It was a civil ceremony, but they promised themselves that they would soon get their house in order and go to the Lord’s temple to have their marriage eternalized. They loved each other intensely. They had some knowledge of and faith in the principle of eternal marriage, but carelessness in their pattern of living and bad habits precluded their conscientiously asking the bishop for a recommend to enter the sacred precincts of the temple.

“Time passed. Children came. John was active in community life. His pleasing personality made him many friends. Mary grew more lovely as the children came, and sweet motherhood and wifehood expanded her vision and enlarged her soul. The love she bore for her husband grew constantly, and as their lives grew together, she came to realize how she wanted him forever. She came to sense her predicament. Shadows gathered. He was not religiously inclined, he said; some day he would move toward the temple.

“She took some part in church activity but when there came conflict between church service and his Sabbath interests, she felt that she should be with her husband—she loved him so very much. The children grew and were happy in the Church until teenage activities brought carefree, leisurely Sabbaths—rides, dates, skiing—and they also began to bypass their religious duties.

“One day the clouds lowered, and trouble came. It was on one of those Sunday canyon picnics. An excellent driver, John was not at fault for the crash when a drinking driver left both cars junk and two loved ones mangled and lifeless.

“When the bodies of his beloved Mary and sweet little Alice had been buried with all solemnity and every tender affection, John found

his life lonely indeed. The nights were so long, the house so empty, the days so barren, life so vain and desolate. He devoted himself to his work and to his other children, but his world seemed to have been buried in a hillside grave.

“At the table the circle was incomplete. There were two vacant places. Social life had no interest for him. No one knew how he suffered. No one knew how his heart ached. His thoughts were constantly of Mary, his companion, his beloved, the mother of his children. When he returned from his work, it seemed she should be there to slip into his arms; when he awakened in the morning, it seemed he could not get over expecting to find her by his side. His first and last conscious thoughts were of Mary.

“Then this night came the dream, or was it a dream, for he seemed to be so much awake. Unlike hundreds of his other dreams which had faded into oblivion with the coming of the dawn, this impressive one lingered all the day.

“It seemed he was in a world where he had never been before. He was looking through a wide, heavy, open gate leading into a beautiful area in which the central figures were a woman and a little girl. Gradually, he became conscious of their identity, and he felt a warm glow as he recognized little Alice with her mother. Mary was more lovely than ever; her charm and beauty had been accentuated. She was captivating, heavenly, and as both his loved ones smiled and beckoned to him, he wanted, oh, how he wanted, to go to them. They seemed anxious that he join them. He tried to go to them, but he could not seem to move, and as he struggled it appeared that the great gates were closing. Mary and Alice seemed conscious of this also and beckoned frantically, but he was powerless to do that which at this moment he wanted so much to do. The movement of the gates was almost imperceptible, but the aperture was definitely narrowing. He tried desperately but futilely to reach them. If he could but join them! They, too, were eager for reunion. He caught a final glimpse and saw terror registered on Mary’s

face as she, too, must have realized that the door was nearly closed. As the lock clicked, it was like thunder in his sensitive ears, and he felt he would give anything, everything, even life itself to see her again, to be with her again, to have her always with him.

“The alarm clock clanged. He was back in the world. Ah! it was *only* a dream! Or *was it*? Had he missed the mark? Had the great door really slammed shut? Had he lost his loved companion forever because he had failed to meet requirements?

“And, we sadly recall the couplet, ‘ . . . of all the sad words of tongue or pen, The saddest are these, “It might have been!” ’ (Wittier, *Maud Muller*.)” (CR, Oct. 1964, pp. 24-25.)

What things are you presently doing to prepare yourself to be worthy to marry in the temple? What things in your present life would work against such a goal? Consider the following items as things that may require some advanced preparation on your part.

Temple Recommend Interview

When you are interviewed for a temple recommend you will be asked about—

1. Church attendance.
2. Payment of tithes and offerings.
3. Loyalty to Church leaders.
4. Moral cleanliness.
5. Overall faithfulness and worthiness.
6. Obedience to the Word of Wisdom.

Practical Preparations

1. If you live some distance from a temple, now is an excellent time to begin financial preparation for necessary travel.
2. Dating partners and dating patterns will determine in large measure who and where you will eventually marry.

Young people have a responsibility toward those whom they will eventually marry.

At the conclusion of a course on courtship and marriage, one in which a great deal of emphasis had been placed on the process of finding the best kind of prospective marriage partner, a young lady handed the instructor a note which read, "Success in marriage depends not so much on finding the right person as on being the right person." (Cited in Lowell L. Bennion, *Looking Towards Marriage*, p. 47.)

A man or woman alone, is incomplete. God knew this. For this reason he declared in the Garden of Eden, "It is not good for man to be alone." (Genesis 2:18.) One of the strongest needs within mankind is to find fulfillment and completeness with one's mate. The relationship which allows for the greatest completeness and at the same time the greatest degree of individual growth and self expression is marriage. However, this presupposes a quality relationship. The quality of persons you will attract to yourself will depend, to a very large extent, on the quality of person you are. There is a universal law expressed very clearly in the scriptures which states: "For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light. . . ." (D&C 88:46.)

Since you will help complete and fulfill another person, you have a responsibility to be the best person you can so that (1) you will attract quality to you, and (2) you will be attractive to other quality beings.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
 Proverbs 31:10-31. What is the reward of being a quality person?
 Alma 37:35-37. When should we start preparing to be a quality person?
 Abraham 5:7, 14-19. Why was a helpmate created?
 Proverbs 4:23-27. What five guides are suggested for one who wishes to lead a quality life.
2. Read 8-7 to 8-17 of the Study Resources.

POINTS TO PONDER

No Matter How Long It Takes

On a separate piece of paper, list ten qualities that you feel are essential in a person with whom you plan to spend eternity.

DO THIS NOW

Now examine your list carefully and decide which five of the items you feel are the most important. Now in the box labeled "Item" below rank in order of preference these five items.

Item	Response
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____

In the introduction of this lesson a universal law was mentioned to illustrate the idea that you will be attractive for the most part to others whose character is similar to your own. In an exercise you have just completed you have listed the most important qualities you feel the other person should have. Now in the box marked response write what specific things you are doing, *presently*, to develop more fully these qualities in you.

As you read the following case study, keep in mind the responsibility you have toward your future mate.

Grant Taylor had known Betty Wilson for many years. Their first association began shortly after he was called as Bishop. Betty had come to him initially to discuss problems relating to her Sunday School class. But soon the class was forgotten as Betty began to talk of her real concern. She has just turned 28 and this worried her. Betty was not particularly physically attractive. Though she had an outgoing personality and a pleasant sense of humor, she had dated only occasionally during her teen and young adult years. She unfolded to the

Bishop through tears her fear that she might never marry now that she “was so old.” Her feelings were further compounded because JoAnne Johnson had been married during the past month. JoAnne, ever pretty, ever popular, had been one of the “problem children” in Betty’s young adult Sunday School class. Arrogant, rude, and selfish, she had at times, Betty felt, deliberately set out to destroy her lesson. Yet, even with this lack of respect for things spiritual and for people, she never lacked for male attention.

Betty’s heart-rending comment to the Bishop was, “Why should I keep trying to stay close to the Lord? Why should I keep striving to become a better person and live a Christlike life when it does not seem to bring me any closer to the one thing I want so desperately—an eternal marriage?”

If you were Bishop Taylor what counsel would you give Betty? What points in the following quote by Elder Boyd K. Packer might she apply to herself?

“Now a word to those who want to love and to be loved who are slipping past the usual age for marriage. I am thinking of many of these lovely, worthy sisters who feel that life is passing them by. Unfortunately, you sometimes feel that way when you are nineteen. These suggestions: Do not give up. Hold to your standards. It may well come to you as a September song and be twice more precious for the waiting. Stay attractive—and I do not mean the cover-girl appeal—but attractive in disposition and in attitude and in service. Stay available. Do not be so content with what you do that you cease to care. To some it may not come, but surely there is a compensation that the Lord has in store for the righteous who have held to His standards, but who remain unmarried through no choice of their own.” (Boyd K. Packer, *Eternal Love*, p. 14.)

Betty took the advice of Elder Packer and continued in her church service and devotion to the Lord. As the years passed, Bishop Taylor became High Councilor Taylor and then Stake President Taylor and Betty was called from the Sunday School to work in Relief Society. Here her devotion and compassion was radiated to all. Over the years her ability to love was reciprocated in many ways. However she remained unmarried. When Brother Taylor’s wife was called as Relief Society President, Betty was called as a counselor. This brought her even closer to the family. It was also through this association that President Taylor found out about JoAnne Johnson’s divorce and adjustment problems. She had moved back into the ward and was living with her parents. She had sought out Betty and asked for help. Though she

was still attractive, ten years had passed and there were few single men around. But more, her sad marriage had taught her much and she did not want to repeat the same mistakes again. She came to Betty asking what she could do to make up for her past misdeeds. Further, she wanted to know what she could do to rebuild her life now that she, too, was single.

What counsel would you give JoAnne if you were Betty that would help her begin anew? Where would JoAnne have to start if she wanted to prepare for eternal marriage?

JoAnne had not developed her ability to be a quality person. She had not realized she had to be a quality person in order to have a quality marriage. Betty’s life reflected her realization of that responsibility. As she confided to President Taylor on one occasion, “I’m preparing to marry my future mate—no matter how long it takes.”

It was during his second year in the Stake Presidency that President Taylor accompanied Betty to the temple to witness her sealing to James Worthington, the stake clerk. He had been widowed for some years. Through Church association, he and Betty had become acquainted. Gradually the well springs of love began to bind their hearts. Now, on this day, the priesthood of God would bind their lives forever. The long wait was over. To the president’s comment, made half in jest, “Was it worth it?” Betty replied, “Little did I realize so long ago, I was preparing to become the wife of a good man, a wonderful, spiritual man. Yes, it was well worth the wait.”

As for JoAnne, she is still unmarried. But she is full of hope. She too is determined to prepare herself for her future mate—no matter how long it takes.

In the box below, list again the five items you listed above. Only this time in the response box, write one thing that you will do to develop that quality in your life to help you meet your responsibility toward the one whom you will marry.

Item	Response
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____

A person cannot be married for eternity unless he is married in the temple.

One night a woman who could not qualify for a temple recommend waited outside the temple gates while her friends in a wedding party were inside participating in a marriage ceremony. Following are a few lines she penned regarding her feelings on this occasion:

“One night I stood outside the temple gates and waited for the friends who were inside. I waited quite a time, And in those moments, I saw and pondered many things.

“I looked upon the solid, stately walls Which separate Temple Square and set it from the world apart, Then upward to the lighted spires And upward until my eyes rested upon that grandest Pinnacle, atop which stands that glorious likeness Of the Angel Moroni. Above, the sky was black in contrast, Filled with glimmering stars.

“Upon the street were many a hurried footstep, Couples, arms entwined, or holding hands, Walked forth in eagerness, faces alight with purpose, To enter, and be welcomed through the gate. Groups of every age, hurrying, intent on the joyous task at hand Poured through the gate.

“A bride, carrying a bouffant wedding dress, Careful lest it be crushed, made her exit from those doors; The realization of her dreams written upon her face. Her husband beside her, Their parents close at hand.

“Young and old, I thought, here are the faithful.

“Then I saw my own dear friends approach, Faces alight with the inspiration they had felt within Those walls, of the worthwhile accomplished, Buoyed up and generated by covenants renewed, Eyes shining from the burning of the Spirit within.

“Out the heavy doors they came, down the path To the outside world, carrying an essence of heaven with them.

“I was alone.
I alone had waited outside that night.
With the waiting, the seeing, the feeling, came a clear
Realization of how my own choice had placed me
there,
Of how, those years ago, I thought that love
Could win the desires of my heart and soul, without a
doubt.
Now only God could know the yearning of my soul.”
 (“Temple Marriage,” *Improvement Era*, Aug. 1960,
p. 565.)

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read and analyze the following scriptures:
2 Corinthians 6:14. What is Paul’s warning to Latter-day Saint youth?
Malachi 2:11, 12. What is the Lord’s warning to those who marry outside the Church?
Moses 8:13-15. What is the difference between the “sons of God” and the “sons of men”?
Genesis 24:2-4. What does Abraham’s concern teach you about the importance of a marriage partner?
 2. Read 8-18 to 8-28 of the Study Resources.
-

SOME THINGS TO PONDER

You Will Marry a Person You Date

Few people, realize on the first date with a man or woman that this new relationship will be the one that will lead to marriage. But that is the way it happens. One date leads to two, and two to more. Finally, feelings are generated to the point where couples are willing to make commitments to one another, and marriage results. You cannot tell from the first what direction your heart will lead you. But one thing is almost certain: you will marry someone you date. Therefore, from the start, choose wisely the one with whom you will share that first date. Consider the words in this imaginary dispatch from hell to the devils on the temptation forces:

Department of Coordinated Services
Underworld

From: His Abysmal Sublimity Undersecretary
To: Legion Commanders of Temptation
Forces—Earth Division
Re: Human Dating Practices

Dear Sirs:

May we first congratulate you on your successes thus far. From our underview, things are moving well. But do not relax your efforts. Be not fooled, as are some of the human vermin, that our present offensive is a showing of new strength and power. It is not. We fight like dragons because we must win this time or lose the earth forever. You must realize our desperate cause. Use all your forces, all your resources, everything you have learned about human nature and folly over the last 6,000 years. Spare nothing. The beachhead the Enemy established on the earth in 1830 has grown to great proportions. Even now our strategy advisors feel it cannot be contained. We must direct greater efforts continually to those within the Enemy's camp. Remember, too, it is the youth within the Enemy's organization, those who soon will be establishing home and family, who are our greatest threat. Work on these by following carefully these guidelines: (1) Underplay the importance of eternal marriage. You can do this by emphasizing that the minimal requirements the Enemy has placed upon this "priceless" (His word, not ours) event is much too high a price to pay; that the standards for entrance into His house are a great burden. Do not let them see that these are, in reality, only a token showing of commitment by which they will bring into their lives a celestial power which will enable them to overcome the combined forces of earth and hell. (2) Ridicule the idea that safety lies only in dating those members of His camp who are worthy (what a disgusting word!) to enter His house. Their own people stress this heavily, but you can underplay it by pointing out that humans outside of His church have admirable qualities and sometimes live even better lives than some of those within His camp that we have won over to our side. This is true, and it is especially satisfying to use the truth to trap one of them. You should remember that it is possible for a righteous member of His camp to feel genuine affection for one outside of the Church. Encourage that and it will be an easy thing to convince them that this love will work out all possible problems. Whisper to them gently, tell them that their loved one will surely come to believe as they do after they are married. Remind them of those relatively

few cases we have lost who later did join the Enemy's camp. Make it appear as though it happens in a majority of cases.

Remember, keep them blind—to who they are, to what they can become, and especially to the fact that the little, seemingly inconsequential decisions they make which lead them away from the purpose of the Enemy are what the strong chains of hell are made of.

Signed,

His Abysmal Undersecretary for
The Low Command

(Adapted from an approach used by C. S. Lewis in his book *The Screwtape Letters*.)

Read carefully, now, the rest of the words penned that night by a woman who years before had decided things would eventually work out.

"I was alone.

I alone had waited outside that night.

With the waiting, the seeing, the feeling, came a clear Realization of how my own choice had placed me there,

Of how, those years ago, I thought that love

Could win the desires of my heart and soul, without a doubt.

Now only God could know the yearning of my soul.

"My love of husband even stronger now,

And with three children ours to love and guide,

I knew the truth: True love cannot be fulfilled

That does not encompass the gospel of Jesus Christ.

On, then, to dinner with the friends for whom I'd waited,

To sit about the table and hear their conversation,
Feel the strength they had derived from their loving service

For the dead.

See the emotion and almost into the souls of the Family who had been sealed that very day.

"Onward, then, with new resolve and courage

I must go.

Twelve years had passed since my wedding day,

Years of hope, faith, love, learning, and a vast multitude

Of life's experiences.

And yet how long the journey and how steep the pathway

I did not know.

Onward, then, with tools of love and understanding

To strive, and earn with faith unwavering and deeds to

Supplement that faith, to qualify, with the one I love,
For eternal life.

“Years have passed, and still hope lives.

“If I could leave one message for my children,
It would be this:

Never make a choice in life that leaves you

Waiting *outside* the house of God.

For if you do, it may be you will find yourself and
those you love

Outside throughout eternity.

I leave my testimony with you that *nothing, nothing*
in this world

Could compensate for the loss of this,
The greatest of all blessings.”

(“Temple Marriage,” p. 565.)

Answer the following questions:

1. How is Satan working on you to tempt you to marry outside the House of the Lord?
2. Are your present dating practices leading you to a celestial marriage?
3. How important is it to you to marry in the temple?

God has provided us with practical rules that should be considered carefully by those who are choosing marriage partners.

Dear Edith,

I was happy to receive your letter and am pleased to answer your inquiry about Donna. During the years since you lived with us, she has blossomed into a lovely woman. You will undoubtedly remember how limited her physical activity was during her long convalescence. We wondered if she would ever live a normal life again. Miraculously, however, she is as healthy as she could ever want to be. My biggest concern is her outlook on life. She has passed through those years when most girls are dating and adjusting socially without any of those experiences, having been confined to bed or a wheel chair most of that time. Even though she has developed a sweet personality in the midst of all her struggles, she is terribly pessimistic about the prospects of marriage. She feels that side of life has passed her by. I have done my best to assure her that many girls her age find ideal husbands and raise large families, but still she seems to have reconciled herself to an incomplete life in that regard.

STUDY INSTRUCTIONS

Do these things before you proceed:

Read the following scriptures:

Nehemiah 10:30. The Lord forbade marriage to those outside of Israel.

Genesis 26:34, 35. Esau's marriage outside the covenant lineage grieved his parents and contributed to his decline.

2 Corinthians 6:14-18. Paul explains how foolish it is for a believer to be unequally yoked with an unbeliever.

Dear Edith,

I hope all is well with you. Donna was pleased with the birthday present you sent her. I'm sure she will write you soon. During the months since I last wrote, there have been some developments in her life that give me some concern. Donna tells me I shouldn't worry about her so much, but I guess it's become second nature to me over the years. She has become acquainted with an older man where she works. He is nice looking and rather pleasant to talk with, but he is not a member of

the Church. Donna has made an effort to talk to him about the gospel, but he says he's interested in her, not her church. Donna is obviously becoming emotionally involved. On the one hand, it makes me happy to see her so buoyant about life, but on the other, I worry that she may be about to trade those things that mean so much to her for something very uncertain. I'm confident that she feels such a panic about spending the rest of her life unmarried, that she's not capable of much wisdom right now.

POINTS TO PONDER

To what extent is Donna's problem typical of problems facing some single girls in the Church? Do single men in the Church ever face similar problems? What factors might cause a good man to forfeit his eternal potential and marry for time rather than for eternity?

In such instances, what vital understanding is missing? Hopefully this area of study in this course will provide that essential perspective.

Dear Edith,

My, it's been a long time since I wrote to you. Thank you for your lovely letter at Christmas time. The last year has been a stormy one for us. I apologize for not answering your inquiries about Donna, but I've been waiting for things to stabilize somewhat. Donna is back home with me after a year of devastating marital conflict. Divorce is always an emotional jolt, but for Donna, I fear that there are some scars that may be permanent. She feels a combination of rejection and failure that seems to have destroyed much of the confidence we have tried so hard to foster in her since her accident. I wish her father were alive to help dispel some of the mistrust she has developed toward men in general. Just last night I went into her room to ask her about making a weekend trip with me and found her sitting before the window with tears streaming down her cheeks. "I couldn't compete," she said bitterly as I tried to comfort her. Donna's husband was too world-wise and widely experienced to be content with my sweet, naive daughter. He was not only unfaithful to a wife who had given her whole

heart in love, but he made no attempt to hide his interest elsewhere. From the second month of their marriage he became distant and somewhat abusive. There were many nights when he came home after heavy drinking sprees, and mistreated Donna. There were also many nights when she never saw him. Her protests were met with abuse. On one occasion he told her that her prim and prissy lifestyle was stifling him. I feel bitter myself, Edith. My lovely daughter, who would have made a wonderful bishop's wife, has been used and exploited. My daughter, who could have been a loving mother to a houseful of little children, has nothing to show for a year of marriage except a broken heart.

Though extreme, the preceding excerpts represent many similar stories in the lives of Church members.

1. How would you have counseled Donna so that these circumstances could have been brought to a more desirable outcome?
2. Which is worse: never marrying or marrying into unhappiness?
3. If marriage had actually passed Donna by in mortality, could she have realistically looked forward to the blessings of marriage in the next life?
4. Why was Donna so unhappy?
5. Which would bring Donna greater sorrow: The consequences of a serious accident or the consequences of a poor marriage decision?

Now read 9-1 to 9-11 of the Study Resources, which deals with making a successful choice for eternity.

In choosing an eternal companion, one should seek the direction God has provided above and beyond the practical rules that always deserve consideration.

Frequently we hear young people say that they will know when they have met the right person because bells will ring or because they will lose their desire to eat or sleep. Some have even said that before they get married they must have some special sign from the Lord that this relationship is right—a vision, a dream—or some other great manifestation from God. Others feel that the Lord will tell them in some mysterious way that a certain girl or boy is “the one.”

Your assignment in this lesson is to discover how to know when you have found the “right one.”

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
 D&C 8:1-3. What two parts of man are reception centers for revelation?
 D&C 9:6-8. How do we know when the Lord has answered?
2. Read 9-12 to 9-17 of the Study Resources.

POINTS TO PONDER

A Manifestation

Ray is twenty-three years old and has dated many girls, some of them quite seriously. But when marriage was hinted at, he would break off the relationship. Ray is a convert of six years. His testimony seems to be strong. He attends his meetings faithfully. Ray’s friend Ken had moved away prior to his conversion. Last Christmas, Ray and Ken got together for a brief visit. After reminiscing for a short time, Ray became most serious and seemed deep in thought. “Ken,” he said “you sure have a lovely family—a wife, two children. I envy you.” Ken quickly agreed and then began to inquire about Ray’s situation.

“Are you engaged, Ray?”

“No.”

“Do you have someone in mind?”

“No.” (Pause) “Well there is a girl I’m going with that I sort of like.”

“Are you in love with her?”

“I don’t know.”

“How does she feel about you?”

“She’s not sure either. We’ve talked about getting married, but we just aren’t sure. We’re waiting for some confirmation from the Lord.”

Those who feel like Ray are in a similar position to Oliver Cowdery. Note the parallels. See D&C 8 and 9.

D&C 8:1-4

Verse 1

Problems: Ray wants to know who to marry. Oliver wants to assist in translating.

Verse 1

The solution: Both must ask God.

How? In faith, with an honest heart believing that you shall receive an answer to your problem!

How will their answers come? By manifestation of the Spirit.

Verse 2

What does it mean to have a “manifestation of the Spirit”? To know in your heart and in your mind by the power of the Holy Ghost.

D&C 9:8, 9

Here is a hint for Ray. How can he know for sure whom he should marry? Turn to the Study Resources, 9-16 and read Elder Tuttle’s counsel that is based on this scripture; then list some steps Ray should take to incorporate these scriptures into his own life.

1. _____
2. _____
3. _____
4. _____

Suppose Ray’s response to such counsel was, “But how can I know when I’m having a burning of the bosom or a stupor of thought?”

Read the following statement by Elder Joseph Fielding Smith, and then formulate an answer to his question:

“The Lord will cause the feeling of security and truth to take hold of the individual and burn within the bosom, and there will be an overwhelming feeling that the thing is right. Missionaries have felt the manifestation of this gift while laboring in the field; when searching the scriptures; when speaking before congregations on the streets and in public gatherings. When you have been listening to some inspired speaker who has presented a new thought to you, have you not felt that burning within and the satisfaction in your heart that this new thought is true? On the other hand, have you experienced the feeling of stupor, gloom, or uneasiness when some thought has been presented which was in conflict with the revealed word of the Lord, and you have felt by this manifestation of the Spirit that what was said is not

true?” (*Church History and Modern Revelation*, 1:51.)

Ray wanted a manifestation so that he would know if and when he should marry. Is this desire wrong, or is Ray merely misguided in expecting an answer in some marvelous, unusual manner?

Read D&C 63:6-12.

What does this warning have to do with those who will not decide what action they should take unless some remarkable sign is given? Remember, as Elder McConkie pointed out, we have agency. We must decide. Then God will confirm or reject that decision.

Maturity and mutual consideration may still insure that those who do not remain sweethearts may part without bitterness or enmity.

The more Josephine thought about it, the more irritated she felt over Clyde's insistence that they get married in the Mesa Temple. It would mean a trip to Arizona for everyone in her family who wished to be there and could afford it. There were many more in her family who could go to the wedding if it were performed in the Salt Lake Temple. And only Clyde's mother would be inconvenienced by having the ceremony performed at the Mesa Temple.

Josephine had worked it all out on paper. Even if her family paid for Clyde's mother's trip to Salt Lake, they would save \$231.71 in car expense, motel bills, meals, and so forth, for the three-day trip, if they were married in Salt Lake instead of Mesa.

"Come to think of it, Clyde is quite a mama's boy. This all started because of his lifelong plan to be married where his mother was married. He even plans to live in her house. She says she can live very comfortably in the basement apartment. Why did I agree to marry Clyde, anyway?" she mused. "It was because he had seemed so self-assured and persuasive." But now it seemed to Josephine that his self-assurance and persuasiveness had become suffocating.

When Clyde rang her doorbell that evening, Josephine handed him his ring and slammed the door before he could say anything. It was the only way she could be sure she could manage things. He called from the corner phone booth, but as soon as she recognized his voice, she said, "No, Clyde, I won't be persuaded again." And she hung up. She realized that she could not win in any discussion with Clyde.

campus branch didn't help. She felt guilty, because Clyde was a good man; but he was just not for her. She also felt badly about the way she had broken it off so abruptly. Finally, she went to see the branch president. She was impressed by the analogy the branch president made to cooking. He pointed out that all successful cooks adhere very closely to recipes, even the ones who say they just use a pinch of this and a pinch of that. "Otherwise," the branch president told her, "they would be creating poor-tasting dishes instead of culinary masterpieces. Life, like cooking, is governed by immutable laws. This is just as true, though not as obvious, in human relationships as in the chemistry lab or the kitchen."

Josephine commented that she certainly had mixed feelings when she was dating Clyde. The branch president responded by asking her what she did with a recipe when it failed. She replied that when that happened, she either tried the recipe again with some changes or discarded the recipe. The branch president pointed out that, figuratively speaking, the same kinds of things could be done with a courtship that didn't seem to work out. The couple could attempt to change some of their behavior patterns to improve the relationship, and if that didn't work out after continued effort, then perhaps the relationship should be broken off. He further pointed out that, in either case, Josephine should remember that not all courtships work out, and while sin could be a major factor in relationships breaking off, it was not always the case. He then challenged Josephine to pray and to meditate about which alternative she should try.

That night Josephine called Clyde and apologized for the way she had broken off the engagement. Calmly she explained why she felt they should not be married, and she expressed her regret that this was the case. Clyde still felt strongly that he loved her, but he admitted that he had some reservations, too. He finally agreed that breaking up was the wise thing to do, and that they should not feel bitter toward each other. When she hung up, Josephine felt much better.

STUDY INSTRUCTIONS

Do this before you proceed:

Read 5-4 to 5-6 and 10-11 of the Study Resources.

POINTS TO PONDER

Successful Cooking Requires Recipes

Josephine's self-image took quite a beating as a result of her break-up with Clyde. Being in the same

The Golden Rule Is the Basic Recipe for all Relationships

The following questions may be helpful to bring the golden rule (do unto others as you would

have others do unto you) into focus as it applies to courtship:

1. Should anyone be coerced into going on a date or entering into an engagement, even if the coercion is just social pressure?
2. Are hasty engagements more likely to break up than those that are entered into deliberately?
3. When we think of doing unto others as we would have others do unto us, should we include consideration for the rights or expectations of that person who may marry the girl or boy whom we have dated or to whom we have been engaged?
4. Are there any rights more sacred in all the world, any hopes more holy, than those we anticipate giving and getting at the altar of marriage? Are not, then, the rights of others as sacred and holy? Does this indicate how we should treat the persons we may not marry? Those we may marry?

Why would it be dangerous and unwise for engaged couples to pool their assets or have common bank accounts?

Make a list of do's and don'ts that you are going to observe scrupulously in your courtship and engagement so that you will not have to break off painfully with anyone. Keep the golden rule in mind as you make this list.

How to Break Off a Courting Relationship

So far, we have been discussing rules that prevent bad relationships from developing. And, of

course, that is the best place to invest your wisdom—making sure you do nothing that will lead to a relationship that has to be ended with bad feelings, or one that will be hard to end without bad feelings. But some relationships do lead to the necessity of a break-up. When they do, what are the rules? How do you do it? Would it not have been better for Josephine to have taken the time to talk it out with Clyde in the beginning? If she really felt she could not succeed in ending her engagement in a face-to-face discussion, should she not have taken Clyde to their branch president at that point so that he could give her the help she needed to save herself from being coerced, or feeling that she was being coerced, into marrying Clyde?

The following is a partial list of rules that might be helpful:

1. Do not become angry or defensive.
2. Seek appropriate help from priesthood leaders if you do not know how to terminate the relationship. This help could be in the form of counsel or as an arbiter if needed.
3. Be as private as possible about it. (See Matthew 1:19.)
4. Have the courage to face up to it.
5. Be kind and gracious.
6. Do not explain to friends; just say that you agreed it would be better this way.
7. Do not gossip or tell tales about the person with whom you broke off. It won't help either of you.

Engagement can and should be a sacred time when serious preparations are made for marriage.

“Family relationships in any form will not exist after death; so why even be concerned about proper marriage?”

“Engaged? No, we’re just going to live together for a while and see if we’re suited for each other.”

“Engagement is a tradition that seems out-moded and old fashioned.”

These statements, taught in the world today about God and his children, cause a thoughtful person to recoil in wonder that such ideas could be embraced seriously by anyone.

All honest students of the scriptures realize that the foregoing statements are not founded in fact. What, then, is the truth concerning life after death for you and your loved ones? Should such relationships be left to casual acquaintance, hurried courtship, or mere happenstance? When you have found your eternal companion, is it necessary to have a period of time for preparation, adjustments, and family considerations? Should there be an engagement? If so, how long should it ideally be?

The answers to these questions are helpful in preparation for an eternal marriage relationship.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
Matthew 1:18; Luke 1:27. In Bible times, was it necessary to have a period of engagement?
1 Corinthians 7:36-38, Inspired Version. What was Paul’s counsel to the engaged men of Corinth?
2. Read very thoughtfully the material found in 10-1 to 10-12 of the Study Resources. Make frequent notes, personally adapting this material to your life. A careful perusal of this material could help you to understand the importance of successfully achieving eternal goals for your family.

POINTS TO PONDER

The Purpose of Engagement

A period of engagement before marriage has long been a practice in the history of our world.

Espousing, or betrothing, was done either by signing a formal contract in the presence of witnesses, or by giving a piece of silver to a young lady in the presence of witnesses, with a pledge that at such a time as was agreed upon, she would be his wife. Following this contract for the future marriage, the young people had the liberty of seeing each other, which was not previously allowed.

The espoused arrangement of biblical days was quite rigid and binding, insisting that the couple had legal obligations that could not easily be set aside. Although the engagement of our day is more casual than in the days of old, it is intended to be a very important event that marks legal intent. The families and the public are notified that there is a forthcoming marriage between the two people involved and that they (the public) are to prepare to accept the couple into full and responsible adult life.

A valid and important consideration for the couple during engagement concerns their plans for financial security, family size, rules of discipline, spiritual goals, Sabbath observance, payment of tithing, and many other important things that they intend to initiate in home life.

The major assignment of this lesson is to consider the goals for family life that should seriously be considered in the preparatory, or engagement, period before marriage. In addition to identifying them, decide specifically what kinds of things you wish to initiate in your family. For example, with reference to keeping the Sabbath day holy, you will want to consider each part of living that will form and shape your *eternal family* while here on earth. You will find this an extremely rewarding activity.

You may wish to refer to Sister Vanderbeek’s questions in 10-4 of the Study Resources to help you decide what things you will consider during the engagement.

Include within the goals you formulate together sufficient time to accomplish educational and vocational pursuits. What books would you find helpful to read together before marriage? What will be your decisions on budgeting and finance management, and who will be the executor of the family budget? List on a piece of paper the steps you would like to take during your engagement (or will take if you are presently engaged) to

better prepare for marriage. Divide the list into three columns as follows:

Things I Can Do Immediately	Things I Can Prepare for Now	Things I Must Prepare for in the Future

The preparation for life's necessities should begin before the marriage takes place.

A young man of twenty-seven years told his bishop that he and his fiancée had a perplexing problem: "Susan and I don't know whether we can afford to get married. I still have to finish paying for my car and my stereo, and she has about \$500 of debt. Should we go into marriage with these burdens?"

The bishop listened to this young man, appreciating his confusion and desire to do whatever was right, but also realizing that he and Susan were engaged and had been for several months. To lengthen the time into more months of waiting, with the possible dangers of increasing familiarity, might invite dangers far more ominous than commencing married life with the handicap of a backlog of debt.

How should he counsel them?

As you study this lesson, try to come up with a solution for this couple. But also formulate a set of rules and priorities which could be followed by LDS youth so that they would not blunder into the same predicament.

consideration to some financial planning, they may not have faced the problem they did. What about you? Are you preparing yourself to be financially stable so that your future family can enjoy the necessities of life? Are you following the prophets counsel of staying out of debt? The following exercise could help you to evaluate your present financial position.

My Present Financial Status

List all present expenditures per month.

<i>Item</i>	<i>Cost</i>
Tithing	_____
Rent	_____
Car Payment	_____
School loan	_____
_____	_____
_____	_____
Total	_____

List money coming in each month.

<i>Job</i> _____	<i>Other</i> _____
Total	_____

1. Is the money coming in less, equal to, or more than the expenditures?
2. How much money are you able to save each month?
3. At this rate, how much money will you be able to save in one year?
4. At this rate, how much will you be in debt in one year?

Planning for My Future

Let's look at some of the costs that come with marriage and a family to give you a better idea of what you need to be planning for. This list might be divided into three areas: immediate family

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
 Luke 14:28-32. What should one do before he starts a costly project?
 Alma 1:25-32. What characteristics lead to riches? To poverty?
2. Read 18-17 to 18-20 of the Study Resources.

POINTS TO PONDER

Preparing Now for Future Needs

The above story illustrates the problem of far too many young people. Some are content to take life one day at a time without giving much serious thought to preparing for the future. Particularly is this the case with regard to financial planning. Many young people begin married life with an accumulation of debts that plague their marriage for years. If Susan and her fiancée had given serious

needs, intermediate family needs, and long-range family needs.

Immediate Needs

Wedding invitations
Reception costs
Honeymoon expenses
Apartment
Normal living expenses—food, etc.
Car
Years supply of food

Intermediate Needs

Children
A home or larger apartment
Future schooling for husband
Furniture

Long-Range Needs

Schooling for children
Missions
Retirement

Consider the following questions:

1. How could large present debts affect your ability to meet the immediate needs of marriage?
2. How could the type of occupation a young man prepares for affect his ability to meet the above needs?
3. Is it possible for the wife to help meet some of the immediate needs without violating the coun-

sel of the Church against having a mother work outside of the home?

4. In light of the above, how can you prepare for the financial needs of marriage?

If you do not have a financial planning program, begin now by applying the points as given by Elder Marvin J. Ashton in selection 18-20.

God will fulfill all his covenants when men fulfill theirs.

How many times have you heard a small child say, "I promise, but my fingers are crossed!" Paul said, "When I was a child, I spake as a child, I understood as a child . . . but when I became a man, I put away childish things." (1 Corinthians 13:11.) Yet, how like little children are many of us who make sacred promises to the Lord. By the way we live, we say, in effect, "But my fingers are crossed." The purpose of this lesson is to—

1. Define what a covenant is.
2. Explain the purpose of covenants.
3. Emphasize that God will always keep his part of the covenant.
4. Show the results of obedience or the results of disobedience to the covenants we have entered into with the Lord.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
 D&C 1:17-23. Why was the gospel restored? What everlasting covenant has been restored?
 D&C 54:4-6. What are the results of obedience or disobedience to covenants we make with the Lord?
 D&C 132:7, 19. When is a covenant we make with the Lord binding?
2. Read 11-1 to 11-15 of the Study Resources. As you read this chapter seek to understand what a covenant is and why the Lord works through covenants.

POINTS TO PONDER

The Purpose of Covenants

Elder William H. Bennett has outlined the purpose of covenants. He said:

" . . . from earliest times to the present our Father in heaven has entered into covenants with his children, and has promised to bless his children if they will be true and faithful in keeping those covenants." (CR, Oct. 1975, p. 66.)

Covenants, then, are the key to receiving blessings from our Heavenly Father. The following are examples of commandments or covenants that we have made with the Lord. As you read these refer-

ences look for the blessing given for obedience to the covenants.

Baptism	Mosiah 18:10
Sacrament	3 Nephi 18:11
Melchizedek Priesthood	D&C 84:33-39
Word of Wisdom	D&C 89:18-21
Sabbath day	D&C 59:16

The Lord Will Always Keep His Part of the Covenant

Read the following two scriptures and answer the questions asked:

D&C 82:10. If we keep our part of a covenant, what does this scripture say about the Lord's responsibility?

Enos 15-17. What caused Enos' soul to rest?

What does this mean to you as you enter into covenants with the Lord?

The Choice Is Ours

The following two stories indicate the results of obedience or disobedience to the covenants we have made with the Lord. The first story regards temple covenants and was related by Elder William H. Bennett.

"Let me just share with you a message that is very meaningful. It has to do with a brother who fell in love with a beautiful young lady, took her to the temple, was sealed to her for time and all eternity. And then he became careless, fell into serious transgression, and was excommunicated from the Church. A divorce followed. Later on, his former spouse applied for a cancellation of her temple sealing to him so that she could be sealed to another, and he was contacted to see if he consented to or objected to the cancellation. In reply, he wrote a longhand letter, of several pages, that began by saying:

" 'Yes, I do consent. Why? Because I want to see my former wife obtain the happiness that she's entitled to.' For quite a few paragraphs he lauded the virtues of his former spouse. He then said, 'Why did I do what I did to her and to our son? Only because I became careless, and listened to the voice of the tempter, and he took over.' He then said, 'I do not feel I can ever be forgiven of what I have done to my wife and son.' He ended with the

statement, 'A brokenhearted man' and signed his name to it." (CR, Oct. 1975, p. 69.)

The second story is from the life of President Spencer W. Kimball.

"I remember once in later years when I was district governor of the Rotary Clubs of Arizona that I went to Nice, France, to the international convention. As a part of that celebration there was a sumptuous banquet for the district governors, and the large building was set for an elegant meal. When we came to our places, I noted that at every place there were seven goblets, along with numerous items of silverware and dishes; and everything was the best that Europe could furnish.

"As the meal got underway, an army of waiters came to wait on us, seven waiters at each place, and they poured wine and liquor. Seven glass goblets were filled at every plate. The drinks were colorful. I was a long way from home; I knew many of the district governors; they knew me. But they probably did not know my religion nor of my stand on the Word of Wisdom. At any rate, the evil one seemed to whisper to me, 'This is your chance. You are thousands of miles from home. There is no one here to watch you. No one will ever know if you drink the contents of those goblets. This is your chance!' And then a sweeter spirit seemed to whisper, 'You have a covenant with yourself; you promised yourself you would never do it; and with your Heavenly Father you made a covenant, and you have gone these years without breaking it, and you would be stupid to break this covenant after all these years.' Suffice it to say that when I got up from the table an hour later, the seven goblets were still full of colorful material that had been poured into them but never touched an hour earlier." (CR, Apr. 1974, pp. 127-28.)

1. What were the results of disobedience to covenants in the case of the man in the first story?

2. What were the results of obedience in the life of President Kimball?

3. What are the results of obedience in your life? What will result from disobedience?

A Five-Day Reading Assignment to Help You Realize the Importance of Covenants in Your Life

President Hugh B. Brown has given the following challenge:

"I wanted to leave this as a challenge, for I am persuaded that if I can start my day right by reading some appropriate scripture and then kneel and ask God to help me to remember it, and then if through the day I can remember that I am going to talk to him again that night and report on what I have been doing and how well I have kept my covenant, I believe it would help me to be a better man." ("Keep the Commandments," *Improvement Era*, Dec. 1964, p. 1086.)

For the next five days, begin each morning by reading the scriptural reference indicated for that day. Each reference will better acquaint you with some of the gospel covenants. Use the formula suggested by President Brown to help you keep these covenants.

First day:	baptism, Mosiah 18
Second day:	sacrament, 3 Nephi 18
Third day:	priesthood, D&C 84; 121
Fourth day:	Sabbath day, D&C 59; Exodus 31
Fifth day:	Abrahamic covenant, Genesis 17; Abraham 2

An Assignment: When you partake of the sacrament this Sunday, consciously renew the covenants you have made and remember the seriousness and importance of them.

The most serious reflection and personal preparation are necessary for anyone who would enter the temple.

Through Moses the lawgiver, the Lord gave ancient Israel a tabernacle which served as a symbol of the Lord's dwelling place. Inside the tabernacle were two rooms or compartments, which were known as the holy place and the most holy place (or Holy of Holies). Inside the Holy of Holies sat the ark of the covenant with its lid of solid gold and its two gold cherubim whose wings overshadowed the ark's top. (See Exodus 25:10-22 for a description of the ark.) It was in the Holy of Holies, above the ark and beneath the protective spread of angelic wings, that the Lord appeared in a cloud and communed with Moses. (See Exodus 25:22; Leviticus 16:2.) So it was that the Holy of Holies represented God's dwelling place, the house wherein he came to communicate with his children.

So sacred was the tabernacle that no one but the priests could enter into it, and then only after washing their hands and feet and being clothed in special priestly robes. So sacred was the Holy of Holies that only the high priest himself could enter there, and then only once each year on the Day of Atonement. In preparation for that profoundly sacred occasion, the high priest had to go through a series of exacting and important rituals. He first had to enter the holy place and put off his regular high priestly robes. Then he washed himself thoroughly and clothed himself in a simple all white garment of linen. An ox was sacrificed to make atonement for the sins he had committed during the year, and the blood was taken into the Holy of Holies, where it was sprinkled on the lid of the ark, commonly called the mercy seat. Only then was the high priest viewed as worthy enough to officiate in the Holy of Holies and make atonement for the sins of Israel. (For a description of these rituals see Leviticus 16.)

And how important were these rites of purification before entering that sanctuary which represented the house of the Lord? Well, the punishment for the high priest entering the Holy of Holies under any other circumstances was death. (See Leviticus 16:2.) That gives some clue as to how the Lord viewed the matter.

Today we too have places designated as the house of the Lord. We are no longer living under the strict laws of the Mosaic code, and people who enter that house unworthily are not struck down.

But surely the consequences, spiritually speaking, are very severe. Doesn't the Lord require that we too, like the high priest, cleanse ourselves and purge our sins before we approach his throne and seek communion with him? That kind of spiritual preparation lies at the heart of preparing oneself to enter the house of the Lord. And that is the kind of preparation we shall examine in this lesson.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures carefully:
D&C 124:25-28. Why is it important for us to have temples?
D&C 124:32. What would happen if we did not build temples?
D&C 124:40, 41. What is the purpose of temples?
D&C 109:20. What is required of those who enter the temple?
2. If available, read pp. 2-8 in *Temples of The Church of Jesus Christ of Latter-day Saints*.
3. Read 12-1 to 12-14 in the Study Resources.

POINTS TO PONDER

Will You Be Ready?

As part of your preparation for a temple marriage, it is important that you understand what it means to be "worthy" to enter the temple. Sometimes we hear things so frequently that we come to accept them without thinking about the implications. For example, those active in the Church often accept the need for having a temple recommend interview without any real thought as to its purpose. Have you ever considered the fact that the temple is one of the few places in all the world where entry is restricted because of unworthiness? There are many places where entry is limited for financial reasons or for special membership requirements or because of secrecy, but very few where one has to show a minimum standard of righteousness to enter. Why do you suppose that is so? It

suggests much about the nature of the temple itself, but it also suggests some things about what one must be like if he is to derive the most from entering the house of the Lord.

The concept of worthiness involves much more than merely passing an interview with priesthood leaders. Think now for a moment in terms of the questions these priesthood leaders will be asking when you come for a temple recommend. Why are those kinds of questions selected as valid indicators of your worthiness to enter the Lord's house? Why should it matter whether or not a person drinks an occasional cup of coffee? One woman, outraged because the bishop refused her a recommend on those very grounds, once said, "You can't tell me that the Lord would hold me out of the celestial kingdom for one or two cups of coffee a week." The bishop looked at her for a long moment, and then finally spoke. "I suppose that's right, but he will hold you out for rebellion. He banished one third of all his children for that very reason. You know that God has given the law in the Word of Wisdom, and yet you continue to break it. That is open rebellion against him. I suspect that that *is* cause for banishment."

Turn to 1 Corinthians 3:16, 17;
then answer again the question
about coffee. Why does it matter
whether a person lives the
Word of Wisdom?

Of course obedience to the Word of Wisdom is only one means of preparing for the temple. There are other laws and requirements, some of greater importance. In D&C 42:23 the Lord says that a man who looks upon a woman to lust after her shall "deny the faith, and shall not have the Spirit." Why, then, is moral cleanliness an overriding requirement for temple worship? Note again the questions that are asked in those interviews as they are given on page 16 of *Temples of The Church of Jesus Christ of Latter-day Saints*. How do each of these areas of living affect our ability to enter the house of the Lord and commune with him?

In his dedicatory prayer on the Kirtland Temple, Joseph Smith taught us a great principle about the relationship of the temple's power and personal worthiness. Read D&C 109:16-20 carefully and then examine the chart below:

THE TEMPLE WILL BE—

A house of prayer.
A house of fasting.
A house of faith.
A house of glory.
A house of God.

IF THE MEMBERS'—

Incomings are in the Lord's name.
Outgoings are in the Lord's name.
Salutations are in the Lord's name.
Hands are holy.
Concern is to keep all uncleanness
out of the temple.

The ordinances and experiences necessary for exaltation are given in the sacred and beautiful setting of the temple.

It was their last night together. John was leaving tomorrow for Salt Lake City and from there to Australia on that great adventure called an LDS mission. Mark already would be on the tractor when their parents would leave with John for the trip to Salt Lake where they soon would bid him good-bye. Tonight there would be very little sleep for two brothers who loved each other deeply and had many things to talk about.

“What can you tell me about the endowment, John?” Mark knew there were sacred things that John had experienced that morning in the Idaho Falls Temple, and he knew that most of it couldn’t be discussed. But he had a wholesome desire to learn what he could learn.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
D&C 97:10-18. A temple to be built in the land of Zion.
D&C 128:1-18. The reasons for and nature of that work which can be done only in temples.
D&C 88:119, 120. “. . . establish a house . . . That your incomings may be in the name of the Lord. . . .”
D&C 95:3-17. Why did the Lord chasten Joseph Smith?
2. If available, read pages 9-48 in *Temples of The Church of Jesus Christ of Latter-day Saints*.
3. Read 12-15 to 12-25 of the Study Resources.

POINTS TO PONDER

Temple Robes Are a Symbol of Purity

“There isn’t very much I can tell you, Mark. You’ll just have to wait and see. One thing I can tell you is that it was the most sacred and uplifting event I ever have experienced. Maybe you could just ask me questions, and I will tell you the answer if I am sure it is permissible.”

As John and Mark continued their conversation, the following questions were posed and discussed:

MARK

We’ve grown up around temple clothing, so it’s no secret to me that they are white and that all the men dress alike and the women dress alike. What is the reason for that?

JOHN

There are two thoughts that came to me this morning that I think I can share with you. It occurred to me that we all go out of this world divested of all worldly goods and stand before God with nothing but what we are.

In the temple I saw people of all circumstances—farmers, businessmen, laborers, lawyers, men who were both rich and poor. Yet, there, they all looked very much alike as they stood equal before God. I can’t describe it all to you. But when you go next year, you will know.

My other thought reminded me of a passage I memorized last week because it was so beautiful and comforting. It is Revelation 7:9-17. It tells how John saw a great company dressed in white robes. As I looked around at those who were with us, I recited this part of the passage in my mind:

“. . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

“Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

“They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

“For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” (Revelation 7:14-17.)

Mark, I only pray I can be in that great company John the Revelator saw. And I know that if I live up to the teachings of the endowment I received today, I will be there and will be as pure as they are, through the atonement of Christ.

The Endowment Is Impressive and Instructive

MARK

Last year Robert Wesley told us he was surprised at what he saw in the temple. Do you feel that way?

JOHN

No. I don't think anything surprised me; and, certainly, nothing offended me. Maybe part of it was that I was so engrossed that my mind was racing to comprehend everything. I could see so many insights into the gospel I had never seen before. I wanted to grasp and digest them all. I can see why Brother Hyrum Cieslak is always encouraging our ward members to get back to the temple often. Right now I can't see how anyone could learn it all if he went once a month all his life. Besides, today I made some important promises to the Lord. I know that these will bless my life. I want to go back frequently to be reminded of them.

MARK

Is it confusing and complicated?

JOHN

No. That's one of the great things about it. I felt I understood it as I went through. But then, as I thought about it, I could see no end of facets yet to be learned and understood. Mark, I can't help but wonder about some of our young marrieds who never go to the temple. It seems to me they would want to go back every chance they get. The endowment is a background and introduction to the marriage ceremony. Within it is the Lord's philosophy of the full nature of manhood and womanhood. I've been thinking that the Lord wants a man to be both a man of God and a *man* in the real sense of *manhood*. And he wants a woman to be a *woman* in the real sense of feminine loveliness and

strength and to enjoy a relationship to her husband that is analogous to his relationship to God. I think that these ideas might be quite central to the theme of the endowment. I would think a man would want his wife to go there often and a woman would want her husband to go there often. If each lived up to what he or she is taught there, their marriage would be strengthened. I am determined to make regular temple attendance a part of my married life and will not marry anyone who wouldn't feel that way. I think it would be the best investment I could make in a successful marriage.

MARK

What was the temple really like?

JOHN

I felt that the Lord had been there. His Spirit filled his house. I felt I was walking on holy ground. There was a quiet and tasteful beauty in all the color schemes and appointments that made me feel that the Brethren had built the Lord a house they could feel proud to dedicate to him. Everything lent itself to worship, prayerfulness, and meditation. We were allowed to sit quietly from time to time. This seems to me to be one of the great blessings of going there.

Have you thought, Mark, what a blessing it is to live in a temple family? Let's covenant to raise our families the way we were raised so that going to the house of the Lord will seem the most natural thing we could do. I am glad to be doing the things of the kingdom, step by step, in their proper order. No other way seems right. And we owe it all to Mom and Dad and the fact that they started it out right in their own temple experience. More than that, we owe it all to the Lord, for in his mercy and condescension he has made all this possible for any of his children who will prepare for it and wait until their opportunity comes to them.

The Lord has ordained the union of male and female in proper marriage. This union opens up opportunities for exaltation that can be gained in no other way.

It is significant that the man and woman are to help each other (Genesis 2:18, 20) fill the measure of their creation. It is not so much a matter of one and one becoming two in marriage. It is more a matter of two halves becoming one.

Elder LeGrand Richards has said:

“. . . go back to the time when God had finished the creation of this earth, and looked upon it and found it good, and placed Adam here, at which time he said: ‘It is not good that the man should be alone. . . .’ (Gen. 2:18.) He made a helpmeet for him, saying, ‘. . . and they shall be one flesh.’ (Gen. 2:24.) Now what God joins together and makes one flesh, you couldn’t separate without having two halves instead of two wholes. Jesus repeated that statement when he said:

“‘For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

“‘. . . What therefore God hath joined together, let not man put asunder.’ (Matthew 19:5, 6.)” (CR, Oct. 1971, p. 84.)

STUDY INSTRUCTIONS

Do this before you proceed:

Read the following scriptures:

Genesis 1:26. Why does the image of God include both male and female? (See also 1 Corinthians 11:11.)

Genesis 2:18. Why was it not good for Adam to be alone?

POINTS TO PONDER

Insights into the Marriages of Modern Prophets Show the Unity of Husband and Wife in the Lord.

1. *President David O. McKay and Emma Ray Riggs McKay.* President McKay wrote the following poem on his ninetieth birthday:

“You say that I’m ninety, there must be some mistake
For throughout my body there is no pain or ache.
It’s true I respond less keenly to sound
And forget where I put things as I strew them around.

“But it’s no time at all since Tommy and I
Took Nettie Bell and Annie our fortunes to try
At the ‘U.’ When seeking apartments where we
could stay,
I met for the first time a maiden called Ray.

“You say that I’m ninety, why she’s still by my
side,
As precious and sweet as when as my bride
In the springtime of life, with hearts all aglow
We faced life together come wail or come woe.

“Family cares came heavy, but not a complaint.
Forty-four children now praise her as saint.
Companion, counselor, advisor alway
My wife for eternity, my own Emma Ray.”
 (“Being Ninety,” as quoted in Boyd K. Packer,
Eternal Love, pp. 20-21.)

2. *President Joseph Fielding Smith and Jessie Evans Smith.* In the book *Joseph Fielding Smith, a Prophet Among the People* we read the following about President Smith and his wife Jessie:

“They did their shopping together, using care to buy only at stores that were closed on Sundays. They liked to go to plays and other entertainment.

“President Smith’s birthday celebrations in the park were attended by all the family, but ‘our wedding anniversary we celebrate together,’ Sister Smith said.

“President and Sister Smith were always together. They enjoyed being alone in their apartment, shelves filled with books, momentos placed about the room, and a grand piano. When he traveled, she was by his side. When she was ill, he was at her side. The last weeks of her illness, he stayed at the hospital to be near her. On August 3, 1971, when she died, he was at her side. An earthly life of beautiful companionship came to a close.” (J. M. Heslop and Dell R. Van Orden, pp. 111, 113.)

3. *President Harold B. Lee and Freda Joan Lee.*
 In a poem written on his birthday, President Lee expressed himself as follows:

“For Fern, first great love of my life
 Whose selfless devotion and humility
 Inspire me to live from ‘dawn of day to
 dark of night.’
 A better man.
 I worship at your shrine.’

“For bearing me two lovely girls
 Who think their dad can do no wrong.
 Who bear the impress of your hand,
 ‘Words can’t express.’

“And so on this, my natal day,
 I am not what I seem to be;
 Life, strength, and immortality
 I have today
 ‘Because of these, my loved ones.’

“As life moved on with rapid pace
 My lovely Joan was sent to me;
 So Joan joins Fern
 That three might be, more fitted for
 eternity.
 ‘O Heavenly Father, my thanks to thee.’ ”
 (Deseret News 1974, *Church Almanac*, p. 17.)

(Note: President Lee’s first wife, Fern Luanda
 Tanner, died in 1962, after which he married Freda
 Joan Jensen.)

4. *President Spencer W. Kimball and Camilla
 Eyring Kimball.* Of President Kimball, Sister Kim-
 ball has said:

“ ‘I take as much responsibility as I can for his
 health, relieve him of the business of the house, and,

yes, I try to shelter him. It’s the hardest thing in
 the world for him to say ‘no,’ and it’s hard for
 me to see him under such pressure.’ . . .

“A typical family home evening is for the
 two of them to sit in their comfortable chairs and
 study the scriptures together. Sister Kimball reads
 aloud to spare President Kimball’s voice, pausing
 when they want to discuss a point or underline
 a significant passage in books so often read and
 so frequently underlined that an unmarked
 passage is ‘the exception, rather than the rule.’

“ ‘He’s an easy man to live with.’ says Sister
 Kimball warmly.” (Lavina Fielding, “Camilla
 Kimball—Lady of Constant Learning,” *Ensign*,
 Oct. 1975, pp. 62-63.)

Is there any reason why we cannot establish
 marriages and homes after the pattern shown by
 the prophets and by other righteous examples we
 see in our lives? Would you say the modern proph-
 ets practice what they preach about no success
 compensating for failure in the home?

Now turn to the Study Resources and read
 14-1 to 14-13. As you read, make two columns on
 a sheet of paper as follows:

HUSBAND	WIFE

List under each title what the prophets have
 said concerning the calling of husband and wife.

Now read 14-15. How can man and woman
 become one to bless their family? What is the ulti-
 mate goal for you as a man or woman?

A successful marriage will require the adjustment of personal habits, schedules, and pursuits by each marriage partner.

The movie was done with skill and clever humor. The actors were famous and acted their parts with professional ease. He was an advertising executive in his early forties, married to a shrewish, drab wife who was totally lacking in empathy for his needs and whose whining manner stultified and depressed. She was the wife of a bore, a stodgy social climber who had no sensitivity for her feelings, who thought only of how best to please his boss. They met at a cocktail party; a look passed between them, they talked, left together, met again and again. The refreshing sensitivity and adoration was a dramatic change from their faltering marriages. Soon they were “deeply in love,” and determined to break free of their marital prisons. The movie ended as both deserted their families and boarded a jet for Europe to continue their adulterous affair.

How often is that picture of marriage portrayed in the movies, in literature, and on television? With such concepts trumpeted all around them, it is not surprising that some young people fear moving into marriage. But by nature marriage is not a depressing and hopeless mismatch of two people who are locked into perpetual misery. Granted, there are such marriages, but only because people refuse to make something more of them.

It is almost certainly guaranteed that when you are married, you will have times that test and try your marriage relationship. Demands will be made on both of you that will require perhaps even major adjustments. But that is one of the great opportunities for growth in marriage. In this lesson we shall talk about some ways you can prepare to make those adjustments and build a marriage that contrasts sharply with those so often projected on the motion picture screens of the world.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
 - 2 Nephi 2:11. Why doesn't the Lord eliminate the need for adjustments?

James 3:1-13. A clue to one of the most important things in marital adjustment.

Matthew 6:33. How would this apply in marital adjustment?

2. Read 15-1 to 15-8 of the Study Resources.

POINTS TO PONDER

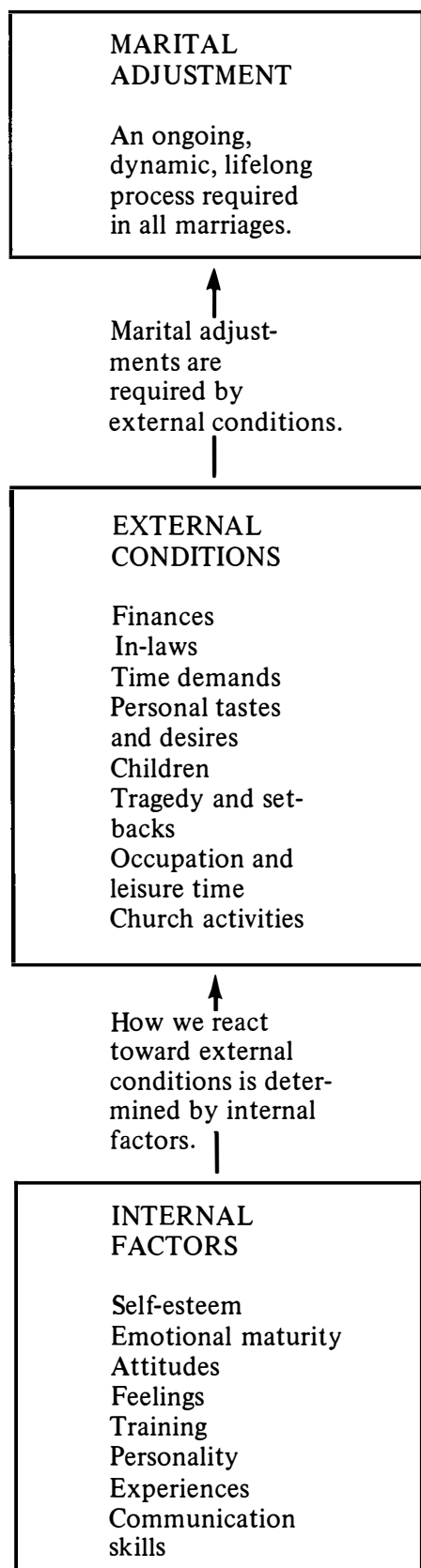
Planning for Adjustment

If you are engaged and planning a wedding, or when you reach that point, you will be spending much time planning and preparing for that event. You and your fiancé will consider many, many details in order that things may go smoothly, in order that this will be one of the most memorable days of your life. Even with all of that careful planning, there will likely be last minute complications, changes in plans, or problems which will require some adaptation of your plans. After marriage you will probably also spend much time preparing for your life's work. Years of college, vocational school, or on-the-job apprenticeships will be undertaken, countless hours will undoubtedly be spent preparing yourself, acquiring knowledge, or developing skills so that you can succeed in life.

Isn't it ironic that some people plan so many things so carefully and yet take no thought of planning how they will handle marital adjustments. Adjustments will be required of every couple, and yet many spend more time planning their week-long honeymoon than they do planning ways to smooth out years and years of married life together. Once marriage is finally underway, there may be changes in the plans, adaptations in methods, or adjustments in earlier programs, but this does not suggest that such preliminary planning was in vain.

While each couple must develop their own plans and program for working through marital adjustments, basing them on their own personalities and specific needs, perhaps there are some important fundamentals that should be kept in mind in developing those plans.

The Gospel Roots of Marital Adjustment



The first thing that must be kept firmly in mind is that adjustment is not some static state that can be arrived at and frozen into solidity. Personalities are extremely complex entities, and therefore adjustment is a dynamic, ongoing process. Adjustment means to move or act in such a manner that tension is relieved. The only way to eliminate all adjustment would be to eliminate all differences, which would mean the death of either or both parties. The process of adjustment is often thought of as being painful, but much of the adjustment between people is pleasant, voluntary, and sometimes even unnoticed. We adjust to life continually, and in many ways subconsciously. So it is in marriage. Adjustment is not something to be feared or avoided. It will happen. With planning, we can make it happen more positively.

Almost always, adjustment is required by external conditions. It is in external things that conflict or tensions usually occur, and so if adjustment is brought about it requires adaptation or elimination of these external factors. The causes may be internal, but the actual sphere of conflict and tension occurs outwardly, such as in the need to compromise on thermostat level or whether to spend Christmas with the wife's family or the husband's. A list of some of these external sources of conflict are found in the diagram.

While the actual differences usually occur at the external level, they stem from internal attitudes, feelings, or traits. Someone once said that blindness is not a tragedy; only the inability to accept blindness is tragedy. The same is true of adjustment. How these external factors influence us depends on how we feel about things. If we are rigid and unwilling to compromise, we will likely increase the difficulty of adjustment. If we refuse to communicate our feelings, or have attitudes of selfishness, then the smoothness of adjustment may be hindered. In other words, it is not a preference for different temperatures that makes adjustment difficult, but how we feel about and react toward those differences.

↑
The quality of our
internal attitudes
is profoundly
influenced by our
commitment to
gospel principles.
↓

GOSPEL COMMITMENT

Faith
Repentance
Forgiveness
Love
Humility
Tolerance

In the Doctrine and Covenants, the Lord indicated that with him there are no temporal commandments; all things are spiritual. (See D&C 29:34, 35.) So it is with these internal factors. If a person's attitudes and feelings have grown out of a commitment to Christ and faith in his teachings, then the influence those attitudes and feelings will have on marital adjustment are profound. If the power of the gospel motivates a person, he will approach the adjustments of marriage with inner strength that will tend to smooth out adjustments and build a happy marriage. This gospel foundation will not eliminate the problems and conflicts, but it will profoundly influence how they will be handled.

With this model in mind, where is the place to begin planning how to work out future marital adjustments?

The bearing and rearing of children is essential to a celestial marriage.

The Lord has said that “my thoughts are not your thoughts, neither are your ways my ways.” (Isaiah 55:8.) As you ponder these words, consider the contrast between what the Lord and his prophets have said about the primary purpose of marriage and what is being said by many in the world.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
 Psalms 127:3-5. How are children the great heritage of the Lord?
 Moses 1:39. What is God’s great work?
 D&C 49:15-17. What is the great purpose of marriage according to the Lord?
2. Read 16-1 to 16-22 of the Study Resources.

POINTS TO PONDER

Satan Is Jealous of the Power of Procreation and Seeks to Rob Us of It

Satan will never have children. This is part of his damnation and so he wages a war against marriage and the family. Sin and perversion have always been among his chief weapons. He seeks to dam up the wellsprings of life.

“A young man recently came to see me. He was handsome in appearance, a good student, per-

sonable, but deeply troubled. He announced that he has long been involved in deviant moral activity but has now come to have serious questions about it.

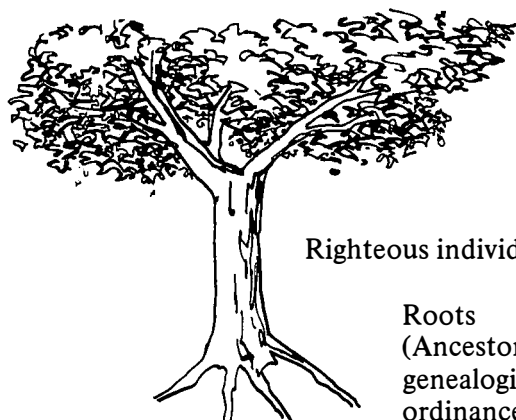
“‘What brought this change of attitude?’ I asked.

“‘He pointed to a ring on his little finger. It was a beautiful diamond in a heavy gold setting, a handsome ring which he showed me with pride. ‘It was my grandfather’s,’ he said. ‘In his old age he gave it to my father who was his eldest son; and my father gave it to me, his eldest son. The other night I was with a friend of my own kind, and he, knowing the story of my ring, asked, ‘To whom will you give it? I guess you’re the last one.’”

“‘I was shaken by that,’ he continued. ‘I had never thought of it before. ‘Where am I going?’ I asked myself. ‘I am walking down a blind alley, where there is neither light, nor hope, nor future.’ I suddenly realized I need help.’” (Gordon B. Hinckley in *CR*, Oct. 1975, p. 56.)

As Part of the Eternal Family of God, Both Our Roots (Ancestors) and Branches (Children) Are Vital to Us

A great curse of the wicked is that they will be left without “root nor branch.” Read carefully Malachi 4:1 and Joseph Smith 2:37. What the prophet is saying may be thus illustrated:



Righteous individual

Branches
(Children sealed under the new and everlasting covenant of marriage)

Roots
(Ancestors sealed through genealogical research and temple ordinances)



Wicked individual
(Separate and single—without root or branch)

(Note: Elder Theodore M. Burton uses the above analogy in the *Conference Report* of April 1972; see p. 87.)

**Gospel Dimensions to the
Population Explosion Issue**

In a news conference conducted just days after his setting apart as the President of the Church, President Kimball stated categorically that “we have the positive approach. . . . We believe . . . that we have in this church the answer to all the questions, for the Lord is the head of the Church, and

He has given us this program.” (*Church News*, 3 Jan. 1974, p. 14.)

**Teachings of the Prophets Versus
Teachings of the World**

Contrast the views of many in the world with the prophets on the following issues:

ISSUE	PHILOSOPHY OF WORLD	TEACHINGS OF THE PROPHETS
Moral Purity		
Birth Control		
Abortion		

Now, read the following statement of President Harold B. Lee:

“Now the only safety we have as members of this church is to do exactly what the Lord said to the Church in that day when the Church was organized. We must learn to give heed to the words and commandments that the Lord shall give through his prophet, ‘as he receiveth them, walking in all holiness before me; . . . as if from mine own mouth, in all patience and faith.’ (D&C 21:4-5.) There will be some things that take patience and faith. You may not like what comes from the authority of the Church. It may contradict your political views. It may interfere with some of your social life. But if you listen to these things, as if from the mouth of the Lord himself, with patience and faith, the promise is that ‘the gates of hell shall not prevail against you; yea, and the Lord God will

disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name’s glory.’ (D&C 21:6.)” (*CR*, Oct. 1970, p. 152.)

In the following cases, what does this statement of President Lee mean with respect to having children?

1. A couple have just been married. He has three years of college left.
2. John wants to marry Sally, but he wants children as soon as they can and she wants to wait until they have enough money to get the child all it may need.
3. Judy and Jim feel they do not want children right away because they want to have two years together alone to get to know each other better.

Celestial marriage allows those who live on earth to enjoy, in a small degree, what God enjoys in eternity.

Some pictures of heaven:

1. A husband gazing with deepened respect upon the lovely face of the woman he married—now recovering in a hospital bed from the travail of childbirth.

2. Little arms clasped about daddy's neck while innocent lips say "I love you" in the form of a kiss on daddy's cheek.

3. A wife's pride as the man she loves gives the best sacrament meeting talk she has ever heard.

4. A husband's pride in his wife's achievements.

5. A husband and wife kneeling side by side in prayer.

6. A father's smile as he is welcomed home at the close of his work day by little people he lovingly refers to as "my kids."

7. Happiness mirrored in the faces of Mom and Dad as they gaze at the daughter they reared—now dressed in white at a temple altar, pledging herself to a worthy man for all eternity.

8. A large 50 atop an anniversary cake, with Grandma and Grandpa posing modestly for pictures amidst a happy throng of children and grandchildren.

These are but a few of the bits of heaven men and women come to enjoy as they earnestly strive to build a happy marriage and home life.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
D&C 121:39-46. What is the law of priesthood leadership in the home?
3 Nephi 11:29, 30. How does the Lord feel about contention? From what source does it come?
Mosiah 4:13-15. In the ideal home, what are the obligations of parents?
3 Nephi 18:21. What special counsel did the Savior give the Nephites respecting their families?
D&C 68:25-28. What are the special duties of parents with children in Zion?
D&C 93:40. For what did the Lord chastise the members of the First Presidency early in this dispensation?
Ephesians 5:22, 23; Colossians 3:18-21. What

special counsel does Paul have for husbands and wives?

2. Read 19-1 to 19-25 of the Study Resources.

POINTS TO PONDER

At the outset of chapter 19 of the Study Resources, several statements are given in which the importance of the home as a foundation for spiritual development is emphasized. The following story provides an illustration of this principle:

The Spirit of a Mormon Home

I could not define it exactly—the thing I felt about this home. But I could feel it, and it warmed my soul. It was the manner in which everyone addressed everyone else. There was no shouting—not even a raising of the voice. Sure, there were disagreements, but I can still remember the reasonable way in which they talked them out. I somehow knew that it would have been very painful to all if someone had spoken sharply, because, you see, they loved each other. And how can you harm someone you love?

I remember one day when the father had to take a trip out of town over the weekend. As he left the door that morning everyone was there to bid him "good-by," and it was right there I learned the meaning of that expression. To them, as tears gathered in their eyes, it meant, literally, "God be with you until we meet again."

I always say that you can tell about a home by observing the apparent "little" every-day events. In this home every event was important. To them *each* day was the most important day in eternity.

I can still see the scene when we all kneeled down to pray. You know how some people pray—it gets to be more or less a matter of form and has something of the mechanical in it, something you do because it's your duty. But not here. It seemed to me as if angels were talking to each other. Such sentiments of thankfulness, such pleas for wisdom, such feelings of divinity.

I suppose you could say there was a distinctive kind of spirit in this home. Yes, I'm sure there was. It was the spirit of kindness, patience, loveliness, beauty, and love itself. The thought occurred

to me as I left, that to these people heaven itself would not be strange when they went there, because they had a corner of it right here on earth.

Does this story illustrate the statement of Elder H. Burke Peterson, selection 19-4, wherein he says that “the home should be the great workshop of the Lord—where children must be taught to walk in ways of truth”?

What kind of home are you or will you be establishing? Will you be able to look back in years to come and say that the foundations of the kingdom of God were laid in your home, and in time that which commenced in your home will become an eternal kingdom of its own?

Celestial marriage is the means whereby men and women may become like God and inherit thrones, principalities, powers, and in fact, all that God has.

Death separated Lydia Knight from her husband Newel on a cold, wet night of 1847. Now, in the fury of a rainstorm she yearned for his strength, care, and companionship. The poor cabin in which she and her children sought shelter from the intensity of the storm that threatened the pioneers offered only slight protection. But Lydia feared most for her one-week-old child. All their clothing was wet, as were their blankets. Getting the older children settled as best she could, Lydia took the baby in her arms to protect her. What with wet clothing and falling temperature, Lydia feared they would catch cold. In the agony of the night she cried out, "Oh, Newel, why could you not have stayed with and protected me through our journeyings?"

Then it was that she heard his voice, "Fear not, I still watch over you." And with that, a pleasant warmth encircled her and she and her baby slept warm throughout the night. (See Susa Young Gates, *Lydia Knight's History*, p. 73.)

A relationship such as this does not occur without obedience to God's law of eternal marriage. Temple marriages are for time as well as for eternity. They are made to bring blessings and joy to those living in this world, as well as to those who are in the eternal world. Lydia Knight realized how her eternal commitment brought blessings to her while in the world. As you study this lesson, ask, What are the advantages of temple marriage for me now? What blessings do I receive in this life by obedience to this law?

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
D&C 132:19-24. What is the promise to those who develop their marriage to the point where it is sealed by the Holy Spirit of promise?
Abraham 2:8-11. What blessings were promised to Abraham, so far as mortality was concerned?
D&C 132:30, 31. Besides Joseph Smith, who shares in the blessings of Abraham?
2. Read 1-12 to 1-20 of the Study Resources.

POINTS TO PONDER

Achieving a Celestial Marriage Will Bring Great Joy in This World

Were you surprised that the reading assignment for the last lesson had you return to the first chapter of the book? It is really quite fitting, especially when you consider that for this semester you have been studying how to live the highest laws of God.

"For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round." (D&C 3:2.)

"One eternal round," and you have returned to the beginning. But you are not as you were before. Though you are at the beginning, it is a higher beginning and you can understand the principles and apply them with greater refinement. So, too, it will be the next time you return to the beginning. And so, too, it should be with your marriage: always returning to the principles that make an eternal marriage—love, understanding, communication, commitment—but with each returning having the ability to apply those principles with more ease and yet with greater intensity and purity. Such growth will bring joy in this world.

As you consider the purposes of the temple and of temple marriage, what one feature sets it apart from any other marriage? Did you say that it is eternal, that it lasts forever? That is a good answer, but think in terms of the here and now, that is, mortality. What difference does it make while you're on the earth?

Now consider the ramifications of some of the teachings of the Prophet Joseph Smith in regard to the two questions asked above. The Prophet taught that Adam "is Michael, *because* he was the first and father of all, *not only* by progeny [i.e., having children], but *the first to hold the spiritual blessings.*" (*Teachings of the Prophet Joseph Smith*, p. 167. Italics added.) In other words, Adam is Michael because he was a father in two ways: first, he was the father of physical bodies; but, second, he held the keys of spiritual blessings.

Consider the following scripture about Abraham.

Read Abraham 2:10.

Here Abraham is called the father of those who receive the gospel. He is not their father by progeny in all cases, but in another special way he is their father: he holds the keys of the spiritual blessings of the kingdom of God. Over his own children, that is to say, his physical offspring, Abraham, like Adam, is a father in two ways.

When the Prophet restored the endowment to the earth, he said he was “setting forth the order pertaining to the Ancient of Days.” (*Teachings*, p. 237.)

Who is the Ancient of Days? It is Adam. And the order of the Ancient of Days is the process by which one receives the rights, privileges, and keys that were initially administered to Adam and by which he became a husband and father in two ways.

In addition, the Doctrine and Covenants points out that those who partake of the ordinances of eternal marriage receive the blessings of Abraham. “This promise is yours also, because ye are of Abraham, and the promise was made unto Abra-

ham. . . .” (D&C 132:31.) What promise was made unto Abraham? He says, “I sought for the [spiritual] blessings of the fathers, and the right whereunto I should be ordained to administer the same.” (Abraham 1:2.) So Abraham sought for and received the right to be a father in two ways.

When you go to the temple you receive the power to be husbands (or wives) and fathers (or mothers) as was Adam and Abraham. In other words, not only can you give physical life, but you can administer to your children the spiritual blessings whereby they can obtain eternal life.

Can you now see how temple marriage allows you to be like God to a degree right now, and not just in the life hereafter? Can you see that since you have power to give both the physical and spiritual endowments of life, you are engaged in the same work as God? Can you see that by doing what God does, you can become as he is? And can you see why those who become fathers and mothers, husbands and wives, in the double sense, inherit thrones, principalities, and powers and, indeed, all that God has?

Read your answer to the second question asked above. Has your idea changed? If so, record how you now feel about temple marriage as it relates to mortality.

Celestial marriage allows God's children to advance and progress and to become like him.

Consider this fact: Your marriage is a laboratory for godhood. The responsibilities and opportunities of a marriage, in its mortal sphere, are analogous to the work and purposes of our heavenly parents. You will beget children; you will teach and inspire them; you will learn to grant to them agency and independence; your work will be to bring to pass their eternal life. (See Moses 1:39.) But parenthood is not the only crucible for exaltation. You and your spouse must develop an eternal relationship. A celestial marriage provides each partner with an unequalled opportunity to become selfless, loving, and godlike—first in their relations to the other and then to their fellowman. Of course, such an ideal will not be quickly nor easily secured. But as each trial, challenge, and even failure is met and overcome, your life will be transformed and strengthened.

This course is designed to help you grow into a *celestial* marriage. Study each lesson carefully so you understand what is being taught, and then implement its principles into a course of action in which both the husband and wife participate. As you do, you will enjoy the happiness which can be found only in personal development and eternal progress.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
D&C 49:15-17. What two reasons does the Lord give for ordaining marriage?
D&C 131:4. What is necessary for exaltation?
1 Corinthians 11:11. What relationship is meant to continue?
2. Read 1-1 to 1-20 of the Study Resources.

POINTS TO PONDER

Building a Gospel Kingdom

When Timothy Dwyer was a young boy, he dreamed of empire and armies. In the “mind’s eye” of a little boy, he saw himself resplendent in a uniform, issuing commands, organizing and changing the destiny of nations. Sometimes in the vacant

field across from his home, he and his friends would fight their boyish mock battles. Then at night, before drifting off to sleep, he would secretly wish that he had been born in a different time when he could have heroically changed and improved the world.

Now Timothy Dwyer sat meditating in a sealing room in the Salt Lake Temple. In a few minutes he would be married. For a moment, he remembered his childish dreams. In a way, he thought, those dreams would yet come to pass. No, there would be no armies or navies to command. Visions of empire and conquest had long since been displaced. Yet his marriage would be the beginning of a kingdom—a gospel kingdom. Together with his wife, they would have a great and enduring impact upon each other, upon their children, and upon their children’s children.

1. In the eternal perspective, can there be any comparison in the importance of leading a business or community and that of leading a family? Yet many men and women are more diligent in their professional, civic, and even church responsibilities than in their family duties. Why?

2. Few men or women will ever achieve fame as a community or world leader, yet most will have the privilege of leading a family. Why is family leadership such a great gift from our Heavenly Father?

3. How are the techniques or methods of leading a gospel-oriented family different from those used in leading most organizations of the world?

Before performing the marriage, Brother MacIntosh, the temple officiator, began by reminding Timothy of the Lord’s formula for a successful husband. “Husbands, love your wives, even as Christ also loved the church, and gave himself for it.” (Ephesians 5:25.) Timothy understood that his “kingdom” could only be established by persuasion, sacrifice, and example. Balancing his advice, Brother MacIntosh also read, “Wives, submit yourselves unto your own husbands, as unto the Lord.” (Ephesians 5:22.) “In other words,” he continued, “in the gospel plan of marriage the wife should reverence her husband, and the husband must be willing to give his life—in short words, he must live a worthy life for her. In this way, ‘They two shall be one flesh.’” (Ephesians 5:31.)

Read and analyze Ephesians 5:21-33,
Paul's complete statement on the
patriarchal order.

1. When Paul speaks of a man and woman becoming "one flesh," clearly he is suggesting something more than sexual union. In what ways can a husband and wife truly become "one"?

2. In what specific ways does the patriarchal order prepare a family for exaltation? Can such a preparation be secured through any other means?

Read again 1-1 of
the Study Resources

Brother MacIntosh was now concluding his remarks. "Those who enter this holy order of temple marriage," he said, "can become exalted as gods. Or in other words, they can eternally enjoy the privilege of begetting children.

"Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

"Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory." (D&C 132:20, 21.)

"But these glorious promises," he continued, "are dependent upon gospel living. 'For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it. . . .' (D&C 132:22.) Together you must receive Christ and his teachings in your marriage. As parents you must be Christlike. You must study, pray, and grow together."

As Timothy Dwyer and his bride-to-be knelt at the holy altar to be sealed for time and eternity, Timothy could scarcely understand the full meaning of all of Brother MacIntosh's words. Only his further experience as a husband and father could permit that. But he did understand that the promises and blessings of the Lord far exceeded the dreams of his youth.

In the temple of God, the Saints receive the higher covenants, ordinances, priesthood keys, and blessings that pertain to exaltation in the celestial kingdom.

The Psalmist wrote: "I was glad when they said unto me, Let us go into the house of the Lord." (Psalms 122:1.) It is the purpose of this lesson to indicate some of the many blessings one may receive through temple attendance.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scripture:
D&C 124:31-41. From this scripture, identify at least five reasons for the building of temples.
2. Read 12-1 to 12-25 of the Study Resources.

POINTS TO PONDER

Insights to the Blessings of Temple Worship from Selected Excerpts of Various Temple Dedicatory Prayers

In their temple dedicatory prayers the prophets have spoken of the blessings of temple worship.

1. *The Kirtland Temple Dedicatory Prayer*
Read D&C 109:13-15. What four blessings enumerated in this dedicatory prayer come through attending the temple?

2. *The St. George Temple Dedicatory Prayer*
"We implore Thy blessings upon the various congregations of Thy people who may assemble in this House from time to time, both in their incomings and outgoings and may Thy blessing and Thy spirit dwell herein and rest upon them for their comfort and edification, and abide richly in their hearts, that they may learn further of Thy ways and walk in Thy paths." (Daniel H. Wells in N. B. Lundwall, comp., *Temples of the Most High*, p. 74.)

What is it that the Saints can expect to find in the temple if they go there worthily? How will this bless their lives?

3. *The Arizona Temple Dedicatory Prayer*
"May Thy peace ever abide in this holy building, that all who come here may partake of the spirit of peace, and of the sweet and heavenly influence that Thy Saints have experienced in other temples, may all who come upon the grounds which surround this temple, whether members of the Church of Christ or not, feel the sweet and

peaceful influence of this blessed and hallowed spot. And may this building be sacred unto Thee and protected from the elements of destruction." (Heber J. Grant in N. B. Lundwall, comp., *Temples of the Most High*, p. 176.)

Why are the temples such places of peace?

4. *The Swiss Temple Dedicatory Prayer*

"As one means of uniting thy children in the bonds of peace and love, this temple and other holy houses of the Lord are erected in thy name." (David O. McKay, *Improvement Era*, Nov. 1955, p. 848.)

How does the temple promote unity and love, especially among family members?

5. *The Los Angeles Temple Dedicatory Prayer*

"Therefore, may all who seek this holy temple come with clean hands and pure hearts that thy holy spirit may ever be present to comfort, to inspire, and to bless. If any with gloomy forebodings or heavy hearts enter, may they depart with their burdens lightened and their faith increased; if any have envy or bitterness in their hearts, may such feelings be replaced by self-searching and forgiveness. May all who come within these sacred walls feel a peaceful, hallowed influence. Cause, O Lord, that even people who pass the grounds or view the temple from afar, may lift their eyes from the groveling things of sordid life and look up to thee and thy providence." (David O. McKay, *Improvement Era*, Apr. 1956, p. 227.)

How are temples great catalysts for repentance among the people of God?

6. *The New Zealand Temple Dedicatory Prayer*

"Since man was first placed upon the earth, Thou hast given him the Plan to accept or reject whereby he might regain Thy presence, and in doing so, have joy and peace. Obedience to this Plan is essential and has been throughout the ages to the establishing of the Kingdom of God, a universal Brotherhood in which Thou shalt be acknowledged as their Supreme Ruler, and Thy Divine will obeyed.

"The admonition to mankind has been to seek first this Kingdom with the promise that all other wonderful blessings will be added.

The mission of the Church is to establish the Kingdom of God upon earth, a divine government among men." (David O. McKay, *Church News*, 10 May 1958, p. 2.)

Temples have been called fortresses of the kingdom of God. How do they promote the building up of the kingdom of God and the establishment of Zion?

7. *The Ogden Temple Dedicatory Prayer*

“Let thy servants speak as with thy voice in inviting thy chosen ones to forsake the world and come out of darkness into the marvelous light of thy Son. Let them say: ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.’” (Joseph Fielding Smith, *Ensign*, Mar. 1972, p. 10.)

The temple is a significant way by which Saints may separate themselves from the world.

Why should a member of the Church be less like the world after attending the temple?

8. *The Washington Temple Dedicatory Prayer*

“Bless the people who come into this building for their sealings, marriages, anointings, and other ordinances. Bless this place that it may be a house of prayer, a house of fasting, a house of faith, a house of glory, a house of eternal marriage, a house of sealings, and the house of God, even thy house, wherein the holy saving work may be done by the living for the countless dead.” (Spencer W. Kimball, *Ensign*, Feb. 1975, p. 83.)

Summarize the blessings of temple worship as given here in the prayer of President Kimball.

Only when both the husband and wife willingly sacrifice selfish desires, imperfect traits, and unacceptable behavior can a celestial marriage be achieved.

The following story of an experience that she had while in Los Angeles has been told by Emma Ray Riggs McKay, wife of President David O. McKay:

“Last summer on reaching Los Angeles, we decided to have our car washed by one of those ‘Quickies’ on Wilshire Boulevard. As I was watching the last part of the operation from a bench, to my surprise a tiny voice at my elbow said, ‘I guess that man over there loves you.’

“I turned and saw a beautiful little curly-haired child with great brown eyes who looked to be about seven years of age.

“‘What did you say?’ I asked.

“‘I said, I guess that man over there loves you.’

“‘Oh, yes, he loves me; he is my husband. But why do you ask?’

“A tender smile lighted up his face and his voice softened as he said, ‘Cuz, the way he smiled at you. Do you know I’d give anything in this world if my pop would smile at my mom that way.’

“‘Oh, I’m sorry if he doesn’t!’

“‘I guess you’re not going to get a divorce,’ he questioningly remarked.

“‘No, of course not; we’ve been married for over fifty years. Why do you ask that?’

“‘Cuz everybody gets a divorce around here. My pop is getting a divorce from my mom, and I love my pop and I love my mom. . . .’

“His voice broke, and tears welled up in his eyes, but he was too much of a little man to let them fall.

“‘Oh, I’m sorry to hear that!’

“And then he came very close and whispered confidentially into my ear, ‘You’d better hurry out of this place or you’ll get a divorce, too!’

“Then he picked up his papers and walked disconsolately down the street.” (Llewelyn R. McKay, *Home Memories of President David O. McKay*, p. 189.)

This poignant story illustrates the tragic effect that divorce has upon young people. Assuming that this little fellow’s parents started their marriage “in love,” what are some of the possible causes for the deterioration of the husband-wife relationship so

that only a divorce is sought as a solution to the problem?

1. How might some of the more serious difficulties that couples encounter be prevented?

2. What steps can a couple realistically take in our society to help them to grow in their companionship rather than to grow apart?

This lesson will discuss these questions.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scripture:
Ephesians 5:22-31. The model of love for husband and wife.
2. Read 13-1 to 13-6 of the Study Resources.

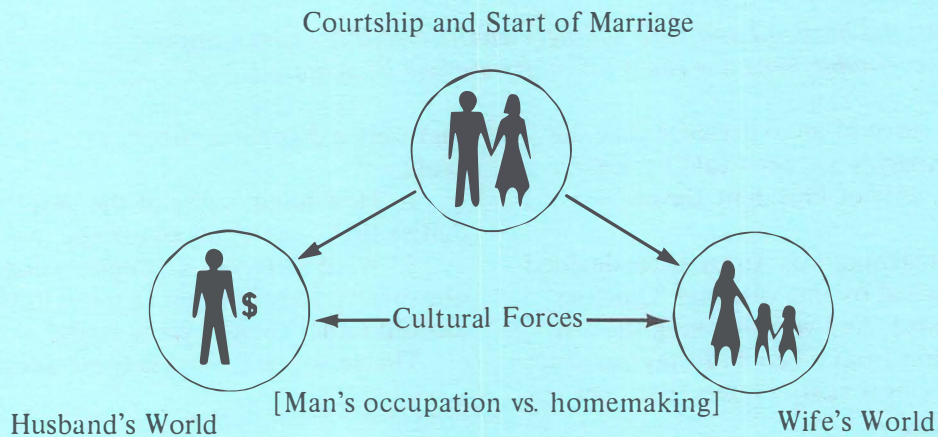
POINTS TO PONDER

Two Different Worlds

“When a couple begin their married life together, they little realize that there are cultural forces set in motion that tend to separate the couple. The reason for this is that they spend most of their waking hours in two separate worlds. The world of the husband is centered around providing a living for his family. The wife, on the other hand, confines most of her time in the world of the home. Where the couple began marriage ‘living for each other,’ they now spend most of their time assuming an independent role in their respective world.

“The culture requires a father to spend his time and energy toward achieving his ambition; thus much of his time is spent away from home putting forward his ‘best front.’ The wife is expected to provide a good home, raise the children and care for the domestic situation. As their marriage continues, unless the husband and wife deliberately do something to preserve and safeguard their interest in each other, the expectations of their respective roles will cause them to drift apart so that in time,

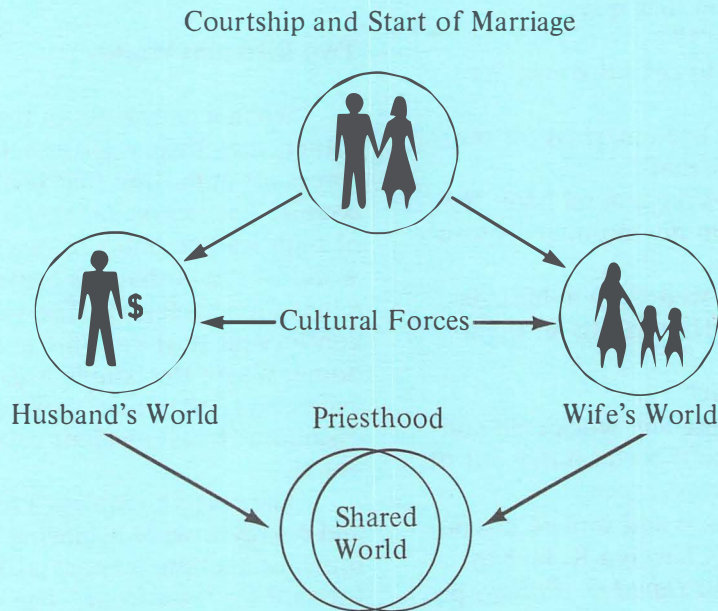
their two worlds are completely isolated and separated. This may be illustrated by the following diagram. . . .



“If a marriage is to be successful and joyful, not only must both husband and wife be conscious of the forces that tend to separate them, but they must take some positive steps to ensure their happiness.” (*The Savior, the Priesthood, and You*, 1973-74 Course of Study for the Melchizedek Priesthood Quorums of The Church of Jesus Christ of Latter-day Saints, pp. 209-10.)

Sharing the Two Worlds

Learning to share their two separate worlds is a challenge that each married couple faces. The following illustration indicates what must happen in a marriage relationship to meet this challenge successfully:



This kind of relationship requires effort on the part of each partner—a 100 percent effort. The following are suggestions that could help couples

to share their worlds:

1. Share Hopes and Ambitions with Each Other

Many men and women can bear testimony that when they confided their ambitions and desires to their companion, they were able from that point forward to sacrifice together to achieve this goal.

2. Share Problems Together

Growing together requires effort and sacrifice. Many times our innermost feelings are the most difficult to express. If a climate of understanding and love is established, couples will want to share their problems with each other and with the Lord. This sharing causes a three-way partnership to be formed and that partnership can help overcome the problem.

3. Share Experiences

The sharing of everyday experiences is vital to a relationship. It lets the other person know we really care. There is a tendency for couples to neglect this kind of sharing. It seems to be particularly difficult for some husbands to share their experiences, and when they come home tired from work they immediately hide behind the newspaper. The wife wants to talk about the day and share what happened at home, but the opportunity is denied her. A key area where sharing should be paramount has to do with the spiritual aspects of life. Testimonies, spiritual feelings, and faith-promoting experiences should be shared on a regular basis. For an idea of how this can be accomplished, read again 13-13.

4. Share Moments Alone Together

Frequent dates together alone after marriage keep the lines of communication open and enable couples to share their worlds.

Ten Commandments to Husbands and Wives

Elder LeGrand Richards of the Council of the Twelve shared the following commandments to husbands and wives to help their marriage become a "hundred-hundred" marriage.

Ten Commandments for Husbands

1. Remember that thy wife is thy partner, not thy property.
2. Do not expect thy wife to be wife and wage earner at the same time.

3. Think not that thy business is none of thy wife's business.

4. Thou shalt hold thy wife's love by the same means that thou won it.

5. Thou shalt make the building of thy home thy first business.

6. Thou shalt co-operate with thy wife in establishing family discipline.

7. Thou shalt enter into thy home with cheerfulness.

8. Thou shalt not let anyone criticize thy wife to thy face and get away with it, neither thy father nor thy mother nor thy brethren nor thy sisters nor any of thy relatives.

9. Thou shalt not take thy wife for granted.

10. Remember thy home and keep it holy.

Ten Commandments for Wives

1. Honor thine own womanhood that thy days may be long and happy in the house which thy husband provideth for thee.

2. Expect not thy husband to give thee as many luxuries as thy father hath given thee, after many years of labor and economy.

3. Forget not the virtue of good humor, for verily, all that a man hath will he give for a woman's smile.

4. Thou shalt not nag.

5. Thou shalt coddle thy husband, for verily every man loveth to be fussed over.

6. Remember that the frank approval of thy husband meaneth more to thy happiness than the side-long glances of many strangers.

7. Forget not the graces of cleanliness and good dressing.

8. Permit no one to assure thee that thou art having a hard time of it, neither thy mother nor thy sister nor thy maiden aunt nor any of thy kinfolk, for the judge will not hold thee guiltless for letting another disparage thy husband.

9. Keep thy home with all diligence, for out of it will come the joys of thine old age.

10. Commit thy ways unto the Lord thy God and thy children shall rise up and call thee blessed. (Devotional at Rick's College, 1972.)

From the above "Ten Commandments," you may wish to choose one that you could work on this week.

The need for demonstrating love through one's actions continues throughout all the years of marriage.

The following letter typifies a problem all too frequently experienced by married couples:

My dearest Judy,

"I'm writing this letter to you, dear, because I don't think I could say these things to you face to face. I'm only sorry that we didn't get this worked out before I had to leave on my business trip. I guess this is one of our main problems—there doesn't seem to be any communication between us as there used to be. Perhaps I should take the blame for this because of being so involved in my work that I haven't had time for the choicest possession I have—my family.

"It seems trite to say I love you after all those things we said to each other last night. I've thought a lot about the things you said—my long hours at work, and when I am home I'm too tired to give attention to you or the kids—my doing the things I most like to do instead of what you desire to do—my inappreciation for your efforts as a wife and mother—the fact we don't do the things we used to do together. Well, it hit home, honey, and I guess it's true. I know we have grown apart but it's hard to put my finger on why. The only thing I know is that when you told me that I didn't love you any more nothing could be further from the truth. So trite as it may seem, I want to tell you, 'I love you.'

"I've been thinking today about our temple marriage. Remember how happy we were that day? What's happened since then, dear? Where have we missed out? Why has our marriage seemed to go stale? Won't you help me find out?" (*The Savior, the Priesthood, and You*, 1973-74 Course of Study for the Melchizedek Priesthood Quorums of The Church of Jesus Christ of Latter-day Saints, pp. 185-86.)

Affectionately yours,
Your loving husband
Bill

What apparently has happened to this relationship?

What has the couple done or ceased doing that suggests that they no longer show love?

How can a couple keep their marriage from becoming "stale"? This lesson will discuss one specific way to keep love fresh and growing.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
D&C 42:22. How much must a man love his wife?
Titus 2:4. A commandment for women.
Moroni 7:45. True love is kind. What are some of the acts of kindness that cause love to grow and develop?
2. Read 13-7 to 13-16 of the Study Resources.

POINTS TO PONDER

Another Letter

My dearest Duane,

Sometimes it is easier to put into writing, sweetheart, that which I really feel. This morning Judy came over and read me a letter Bill had written her. Oh, it was so sad to see how their marriage has ceased to be what it once was. As Judy read the letter to me, I thanked the Lord for you and the wonderful husband that you are. I want you to know, Duane, that my love for you now is so much greater than it was when we were first married. As I tried to analyze why this is so, I really couldn't put my finger on one special thing. Our total relationship seems to revolve around a respect and real concern for each other. Especially am I grateful for the way that you treat me. I must admit that when we first were married I was worried that you might begin to take our relationship for granted. But you really never have done that. The courtesies that you showed me during our courtship have continued. To some men it may seem like an insignificant thing to help their wife with her coat, to open doors for her, or to express love on a daily basis. I will never forget the time you sent me the one rose with the note attached, "It's not our anniversary, it's not your birthday, but it's a special day because I love you."

Bill said in his letter to Judy that there no longer seemed to be any communication in their marriage. I'm thankful, Duane, that you have always taken time to talk with me. When you arrive home from work and ask me to tell you about my day, it makes me feel that you care.

I just wanted you to know that I feel that I am one of the most blessed women in the world. Eternity with you will be simply a continuation of what we now share.

Your loving wife

Barbara

Some Thought Questions

From the above two letters, consider carefully the following questions:

1. What are some of the basic differences between the two marriages described here?
2. In the first letter, Bill mentioned that he had let his business become more important than his family. Is it a temptation to forget the "little things" that mean so much in marriage because we get too involved in other areas—business, housework, recreation?
3. Bill also mentioned that he and Judy no longer did things together. Do couples need to make a concentrated effort to plan time together?
4. How would a husband or wife approach each day if they really felt appreciated and loved?
5. How can you apply to your life the message of these two letters?

Idealistic or Realistic?

Some people might say that the relationship between Duane and Barbara is not realistic, just idealistic. Those who feel this way should carefully read the following statement by President Harold B. Lee:

"Those who allow the marriage ceremony to terminate the days of 'courtship' are making a well-nigh fatal mistake. If the new bride were to discover that her husband was just an actor before their marriage and now his quest is ended he stands revealed as a cheap counterfeit of his former self either in appearance or conduct, that would indeed be a shocking experience. Evidences and tokens of your love and a daily proof of your unselfishness toward her and your family will make love's flame burn more brightly with the years. Do you girls suppose that the same attention to personal details is less important after marriage? Surely the same qualities and traits in you that first attracted him are just as important in married life in keeping alive the flame of his affection and romantic desire." (*Decisions for Successful Living*, pp. 173-74.)

The gospel of Jesus Christ exalts and glorifies true manhood in its fullest sense.

It is of great significance that He who is the highest of all, even the Father, is referred to as a “Man of Holiness.” (Moses 6:57.) This lesson will deal with how an ordinary man may become holy.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
1 Corinthians 16:13. (*Note:* The word *quit* means to “act like” or “behave like.”) The Lord wants real men in his church.
D&C 63:37. What great challenge does the Lord give men here?
 2. Read 14-1 to 14-7 of the Study Resources.
-

POINTS TO PONDER

Captain Moroni As a Type of a Godly Man

The book of Alma in the Book of Mormon features the history of Captain Moroni, one of the greatest Nephite prophets and military commanders. He was born around 100 B.C., and at the early age of twenty-five he took the leadership of the Nephite armies. Read Alma 48:11-13, 16, 17 and identify what it was that really made Moroni a *man*.

What the Church Can Do for You As a Man

In his conference address of April 1972, Elder Gordon B. Hinckley outlined what the church can do for a man:

“First, it will bring you into the greatest fraternity in the world. . . .

“Second, active membership in the Church will motivate a man to clean up his life, if that is necessary. . . .

“Third, activity in the Church will afford you growth through responsibility. . . .

“Fourth, membership in the Church and active participation therein will give a new dimension to your life, a spiritual dimension that will become as a rock of faith, with an endowment of authority to

speak in the name of God. . . .

“Fifth, it will assist you in the governance of your home. . . .

“Finally, the Church makes it possible for you, a man, to bind to you for eternity those you love most.” (*CR*, Apr. 1972, pp. 75-78.)

Now let us take a closer look at these six things:

1. *The greatest brotherhood in the world.* How does the Church provide this? Read D&C 84:33-37. What is the ultimate brotherhood that is provided in the Church through the priesthood?

2. *Motivation to purity of life.* Could there be any higher motivation for purity of life in the life of a man than that given in D&C 121:34-43? What elements are indicated here that require purity?

3. *Growth through responsibility.* Elder Hinckley bore this testimony:

“It is an axiom as true as life itself that we grow as we serve. The Church of Jesus Christ of Latter-day Saints is, among other things, a great school for the development of leadership. I have told groups of our missionaries, as I have met with them in various parts of the world, ‘You’re not much to look at, but you’re all the Lord has.’ And the miracle is that as they serve the Lord, they become giants in capacity and in achievement.

“And so it is with each of us. If the work of the Lord is to go forward, it must be done by such as you and me. There is a constant need for men in this church to fill positions of responsibility. They must be taken as they are. And the marvelous thing is that as they serve, taking advantage of the great training programs and magnified by the Spirit of God, they become effective and powerful.

“I recall speaking with a young man who first came to this community while in military service. One Sunday he wandered through Temple Square. Conversations begun here eventually led to his baptism.

“Four or five years later I was interviewing him to become an elders quorum president. He told me of his childhood as an orphan, pushed from one place to another, of the loneliness and desolation of his life, of all opportunities for education and growth foreclosed against him. Then he came into the Church and received first one assignment and

then another, each just a little beyond his capacity at the time; but as he served, his capacity increased.

“And now he was prepared for a major responsibility. His entire life had changed. Today he is an officer in the Church, a valued employee in a position of responsibility, a good husband, an exemplary father, an excellent neighbor.

“Robert Browning said, ‘A man’s reach should exceed his grasp.’ Growth comes as we constantly seek to achieve that which is just beyond our immediate capacity. One of the noteworthy aspects of the Church program is that it constantly motivates men to stretch themselves, to reach a little higher.” (CR, Apr. 1972, pp. 76-77.)

4. *Adding the spiritual dimension in life.* Certainly as one becomes a true Saint he becomes spiritual. Note what Mosiah 3:19 says, and then couple it with these words from Elder David O. McKay: “. . . spirituality is the consciousness of victory over self, and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one’s faculties unfolding and truth expanding the soul is one of life’s sublimest experiences.

“Being ‘honest, true, chaste, benevolent, virtuous, and in doing good to all men’ are attributes which contribute to spirituality, the highest acquisition of the soul. It is the divine in man, the supreme, crowning gift that makes him king of all created things, the one final quality that makes him tower above all other animals.” (CR, Apr. 1949, p. 17.)

5. *Aid in governing the home.* Elder Hinckley told this story:

“A convert to the Church once said, ‘As a father I believed in caning my children. The slightest infraction of a rule was answered with prompt physical punishment. Then the gospel came into our home. I saw my children in a new light. They

were my children, yes, but they were also children of our Eternal Father. How could I abuse a child of God? I began to develop an entirely new point of view toward my children, and they reciprocated with a new attitude toward me.

“‘Do we have discipline in our home? Yes, but of an entirely different kind. We are no longer adversaries. There are still some penalties for wrongdoing, but such penalties are of a different nature and are accepted as properly deserved, and not resented with bitterness as they once were. Now there is respect for one another, and more than that, love. What a difference the gospel makes,’ he concluded.

“‘Yes,’ I added, ‘what a difference the gospel makes when it is accepted and lived.’” (CR, Apr. 1972, p. 78.)

Note in Genesis 18:18, 19 the example of Abraham, a priesthood man, who set a pattern for family government.

6. *Binding the family for eternity.* Through holy priesthood ordinances performed in the temple of God, coupled with the worthiness of the individuals involved, the church of Jesus Christ allows a man to bind his family to himself for eternity. What greater blessing could any man of God desire?

Someone has said that the Lord, through his Church, seems to require more of people than they can do. Constantly many of those who accept calls relate that they feel very inadequate and unprepared to accept. Most, however, accept that which they are called to do. Is there a divine genius in this mode of operation in the Church? Would you agree that most men who serve in positions in the Church would never have called themselves to such service? Have you witnessed dramatic growth in those who do accept?

Only the gospel of Jesus Christ truly liberates womanhood, because it lights her path in the way the Lord provides.

It is written in the book of Ruth, “The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel.” (Ruth 4: 11.) The purpose of this lesson is to show (1) examples of womanhood from the scriptures and (2) their essential part in the great plan of God.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
1 Timothy 2:9, 10. Identify some of the characteristics of a godly woman.
Proverbs 31:10-31. List at least five qualities of a virtuous woman.
2. Read 14-8 to 14-14 of the Study Resources.

POINTS TO PONDER

Lessons in Womanhood from the Scriptures

Identify from the following case studies lessons in womanhood:

1. *Eve—the Mother of All*: Moses 5:1-4. Identify three ways that Eve was a true helpmeet to Adam (Moses 5:11). Would you say that Eve comprehended her essential role as a woman? Does she exhibit a comprehension of the gospel?
2. *Sarah—Princess of a Multitude*: Hebrews 11:11. What was one of Sarah’s great characteristics? (Note the Lord’s injunction in Isaiah 51:1, 2.)
3. *Rebekah—Mother of Israel*: Though Rebekah apparently had outward beauty (Genesis 26:7), what evidence is there that she was a wife and mother with gospel concerns (Genesis 24:14-20, 58-61; 26:35; 27:46)?
4. *Deborah—Prophetess, Judge, Wife, and Mother*: Judges 4:4. Although Deborah’s role was multiple, what, apparently, was most significant to her (Judges 5:7)?
5. *Ruth—the Grandmother of David*: Ruth 1:8-18. Identify some of the characteristics that made Ruth great (Ruth 4:13-18).

6. *Hannah—the Mother of the Prophet Samuel*: 1 Samuel 9:8-18; 2:1-10. Is there evidence that the great prophet Samuel had a prophetic mother?

7. *Sariah—the Wife of Lehi*: 1 Nephi 5:1-8. What great challenge faced Sariah, and how did she meet it?

8. *Queen Esther—the Woman Who Saved a Nation*: Esther 4:13-17; 8:3-6. Identify at least two things that allowed the Lord to use Esther to save the Jews.

9. *Mothers of the Ammonites—a Mother’s Influence on Children*: Alma 56:47, 58; 57:21. What, specifically, did these mothers instill in their children?

10. *Mary—the Mother of Jesus*: 1 Nephi 11:13-21. Was Mary very impressive to the prophet Nephi? Why? (See Luke 1:46-56.) What is Mary doing here? Can you see, in a measure, at least, why Nephi was so impressed with her and why Gabriel said, “Blessed art thou among women” (Luke 1:28) and “thou hast found favor with God” (Luke 1:30)?

11. *Lucy Mack Smith—Mother of the Prophet Joseph*: Of his mother the Prophet Joseph has written:

“And blessed also, is my mother, for she is a mother in Israel, and shall be a partaker with my father in all his patriarchal blessings. . . .

“Blessed is my mother, for her soul is ever filled with benevolence and philanthropy; and notwithstanding her age, she shall yet receive strength and be comforted in the midst of her house: and thus saith the Lord. She shall have eternal life.” (Joseph Smith, *Teachings of the Prophet Joseph Smith*, p. 39.)

12. *Olive Wooley Kimball (President Spencer W. Kimball’s Mother)—Great Mother in Israel*: In his initial address as an apostle of the Lord, President Kimball quoted from the patriarchal blessing of his mother:

“The patriarch said, among other things, ‘Sister Olive Woolley, . . . thou shalt be numbered among the mothers in Israel and shall raise up a numerous posterity to the joy of thy husband. They shall grow up to become mighty men and women in the Church and Kingdom of God. Thy sons shall be stars of the first magnitude in thy crown and shall

be healthy, strong, and vigorous in helping to direct the purposes of God in this last dispensation.' ” (CR, Oct. 1943, p. 17.)

Finding the Woman Within Me

It is essential that in “finding herself” a woman identify for herself the lighted way to ultimate personal fulfillment provided by the Lord. In this connection note the following:

“I well remember those years of mistaken identity. I saw myself as a woman, independent of my responsibilities as a wife. As a woman I sought fulfillment—fulfillment that would somehow emancipate me from traditional molds. Yes, I contended, a woman must succeed as a wife and a mother, but she must not allow her native capacity to deteriorate in the process. To be a stimulating wife and a creative mother, one must first pay the price of fulfillment as a woman, I maintained.

“I soon discovered, however, that there just wasn't time to be the mother of several little children as well as an efficient housewife and still have time for ‘fulfillment’ activities. What spare time I had seemed to be spent in Church assignments.

“It was the power of prayer that finally brought me some new insights, and I found myself pondering an important question: Had I been trying to escape the very responsibilities that could bring the personal identity I so desired? During the next weeks I began to see my role in a different light. My feelings toward my husband actually underwent a transformation, and gradually he became the center of my life. In my prayers I pleaded for the Lord's blessings to assist him with challenges he faced; and as new success began to

come to him, I shared in his happiness as never before. Gradually my independence mellowed, and I began to seek his counsel and carry it out in my personal life. At first he felt a little uncomfortable with the new responsibility for leadership I had yielded to him, but gradually a transformation seemed to come into his life. There was more spiritual power in our home; and as I leaned on him for guidance, he went to the Lord to obtain blessings for our entire family.

“Of greatest significance, however, is the change that came about in our relationship. Home had previously been little more than a refueling station for him, but now things seem different. Oh, he is still very busy and gone from home much of the time but I feel much closer to him. He looks forward to being with me. Our conversation is filled with meaning. I feel that he genuinely needs me. And, of course, I have discovered just how much I need him.

“As I think back on the early days of our courtship, I must acknowledge the excitement of falling in love. But during the last few years, the Lord has sanctified our love and helped each of us to see the power and beauty in a relationship that is built upon sound principles. I don't wish to be misunderstood—diversion is a necessity for most women. I'm no different. My private interests are broadening and are still very important to me. But never do I wish to pursue any endeavor that will take me from the heart of my role as a wife, for it is there that I found the woman. (Adapted from personal experiences.)” (*Doctrine and Covenants*, vol. 1, a course of study for college-age adults in the Church Educational System, p. 605.)

The union of man and woman is sanctified and glorified in marriage and becomes an expression of the love, unity, and potential godhood of man and woman.

The following statement by President Joseph F. Smith promotes a lofty view of marriage and the divine purposes it accomplishes. Both in tone and definition it previews the concepts to be investigated in the following area of study.

“The lawful association of the sexes is ordained of God, not only as the sole means of race perpetuation, but for the development of the higher faculties and nobler traits of human nature, which *the love-inspired companionship* of man and woman alone can insure.” (*Improvement Era*, June 1917, p. 739.)

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scripture:
Hebrews 13:4. What is taught here about marriage?
2. Read 14-15 to 14-23 of the Study Resources.

POINTS TO PONDER

The Marriage Relationship in the Sight of God

Read the following from President Charles W. Penrose of the First Presidency and then answer the questions that follow:

“Marriage is ordained of God. In its correct form it is under the divine direction. The Father of the race has the right to a voice in the sexual unions of His children. Those relations are fraught with so much consequence, relating to time and eternity, that the Supreme Ruler should regulate them for the benefit of the parties, the welfare of society and the good of posterity in this world, as well as for eternal results in the life to come.

“The male and female elements of humanity seek union, of their own volition. The natural attraction that prompts this is right and proper. But if there were no rules and restrictions for the government of these tendencies and the actions resultant, confusion would ensue, and the effects would be sorrow, ruin and destruction. Matrimony therefore becomes a part of religion. It is a divine

institution, and hence should be divinely directed. The first marriage on record was solemnized by Deity. It was God who said, ‘It is not good that the man should be alone.’ It was God who brought Eve and gave her to Adam. It was God who commanded the twain made one flesh to ‘increase and multiply.’

“Marriage, properly contracted, is therefore holy and pure, and its relations, unabused, are sacred and chaste. The notion that celibacy is purer than matrimony, that either man or woman is holier in the sight of heaven because of nonintercourse with the other sex, is a gross error, unwarranted by reason or revelation. There is no attribute of the mind or function of the body that is in itself, or in its legitimate exercise, impure or degrading. It is only the wrong use of any of our powers that is sinful.” (*“Mormon” Doctrine Plain and Simple*, pp. 48-49.)

1. Can you think of any innate appetite or passion given us of God that doesn’t have an appropriate wholesome function?
2. What can make appetite or passion sinful?
3. Why does the Lord place so many restrictions around the sexual expression?

The Powers of Intimate Expression in Marriage

QUESTION

In addition to their place in fulfilling God’s commandment to multiply and replenish the earth, how should the powers of intimate expression be understood with respect to the maintenance of love and unity in marriage?

RESPONSE

Some forms of communication transcend that which can be spoken or written. Such is the ability of love’s intimate expressions: to say a thousand things more than the poet or the essayist, in a more sublime manner. That enduring love which unites two hearts finds its most poignant expression in the kiss, the caress, and conjugality itself, and brings its most complete mutual understanding in the attendant unity that makes a man and a woman virtually one flesh.

Is it not appropriate that the most sublime of love's expressions provides the very means whereby unborn spirits are beckoned into mortality?

QUESTION

What are the bounds and limitations which circumscribe the intimate expressions of marriage?

RESPONSE

Though lust makes its chief assault upon those whose lives have not yet been cemented together in the covenant of marriage, it likewise deceives the feelings of those who have legal claim on nature's power of union. It cries for expression as love's manifestation, but brings only the bitterness of indulgence which swallows up love, opposes wisdom's restraint, and effaces the natural beauty of marital intimacy. Granted unlimited expression, lust would rob nature of its lawful inclinations and spawn a variety of perversions in dishonor of the members of the body fashioned in the image of God. It would plunge the soul of man into that futility where appetite ever stirs the man or the woman to pursue gratification. Therefore, the Lord has ordained that these powers be reserved for marriage, and even within marriage there must be tenderness and self-control.

QUESTION

How may the pull of lust be eliminated or counteracted?

RESPONSE

It must be remembered that love is by its nature a giving, healing influence. Its most intimate expressions must never be preoccupied only with the gratification they bring, for thereby is lust's selfishness ignited, making it impossible for love to administer its unifying magnetism in the lives of the man and his wife. Of equal significance is the fact that these powers of sacred expression soon wane if they are allowed to become commonplace; hence, there is need for restraint. Once robbed of their power to unite and heal differences, intimate expressions soon become the agents of lust which call for no higher purpose to justify their presence. Therefore, the freedom engendered in the marriage covenant must be constantly balanced with self-imposed restraint and respect. Finally, it must be remembered that the natural desires, appetites, and passions are not evil in and of themselves, but only serve the influence that actuates them. Their most noble plane of existence is enjoyed by the sanctified man and woman:

"The gift of the Holy Ghost adapts itself to all these organs or attributes. It quickens all the intellectual facilities, increases, enlarges, expands and purifies all the natural passions and affections; and adapts them, by the gift of wisdom, to their lawful use." (Parley P. Pratt, *Key to Theology*, p. 101.)

A mutual willingness to adjust personal desires and practices is a prerequisite to marital happiness.

The Lord has decreed that a man and a woman be one. You and your spouse *must* be one. It is the only way to be exalted. It is the only way to extend your marriage into eternity. *There is no other way!*

1. What does that mean in terms of your present marriage relationship? Are you moving toward unity, or is that a challenge which, so far, eludes your grasp?

2. What things have you done during this past several months that have moved you and your mate toward the ideal of unity? What things that you have done have moved you away from that ideal?

3. Do you and your spouse have a specific, planned program for becoming one? Do you work consistently and deliberately on adjustment problems, or do you just deal with them as they come along?

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
2 Nephi 2:11. Of what value are the problems that you encounter in marriage?
Matthew 6:33. What could "all these things" include for a marriage relationship?
2. Read 15-1 to 15-8 of the Study Resources.

POINTS TO PONDER

The Little Things Make a Difference

Entire books have been written on the subject of marital adjustment. It is a broad and nearly inexhaustible subject, and even an attempt to write an adequate summary would take many pages. What follows is not such a summary, but a number of suggestions for smoothing the way in marital adjustment. They are not the only suggestions for achieving a successful marriage. They may not even be the most important ones. But they should give you some ideas of how adjustments are made, and of the give and take of marriage.

"Wanna Borrow a Jack?"

One day on the way home from work, I began worrying out loud about what was going to happen when I got home. That morning there had been sharp words between my wife and me. I had stomped out huffily; and now, though my anger had long since dissipated, I was afraid things would begin where they left off.

"I don't feel like being angry any more," I said to Bill Dickson, with whom I rode, "but I'll bet Mary will still be annoyed and say something when I walk in. Then that's going to start it all up again."

"Hey," Bill said with a laugh, "before you go any farther, let me tell you a story I read once in the *Reader's Digest*. There was a man driving through an isolated rural area late at night when he got a flat tire. When he opened his trunk to change it, he found that although he had a spare tire, his jack was missing.

"As he stood there in dismay, he suddenly noticed a light in a farmhouse about a mile and a half further down the road. 'Oh, wonderful,' he thought. 'That farmer is still up. He'll have a jack I can borrow.' He started off immediately, but had only gone about half the distance when the house went dark. 'Oh no,' he said to himself. 'Now he's gone to bed. He'll just barely get to sleep when I wake him up, and then he'll be grumpy. Instead of letting me borrow his jack, he'll want to charge me for it.'

"By now the fellow was getting close to the farmhouse and was working himself into quite a temper. 'That old farmer's going to really sock it to me for getting him out of bed at this hour of the night. I'll bet he charges me ten dollars.' He opened the gate and started up the walk. 'What kind of a man would take advantage of a stranded traveler and charge him ten dollars for a jack?' he muttered. Thoroughly incensed now, he reached the door and pounded on it furiously. When a sleepy-eyed farmer finally opened the door, the man grabbed him by the front of his pajamas, and yelled in his face, 'You lousy cheapskate! I wouldn't pay you ten dollars for that jack if it was made of solid gold!'"

When I stopped laughing, I looked at Bill. "Was that what I was doing?" I asked.

"I'm afraid so."

Fifteen minutes later I walked in the house, determined to let things happen as I wanted them to, not as I imagined they would. Mary was waiting apprehensively in the living room. When I apologized she breathed a big sigh of relief. "I was afraid you would still be—angry," she said. "I was sitting here planning what to say."

I smiled and kissed her on the nose. "Let me tell you a story," I said, and sat her down on the couch.

"Always Remember"

Early in our married life, my husband and I determined that we would strive to live by one paramount rule. Each Sunday in sacrament meeting we make a solemn covenant with the Lord that we will always remember him. We decided to take that covenant literally and try to apply it in handling our marital problems. We would ask ourselves the question, What is the Christ-like thing for me to do in this situation? We have not always been faithful to that commitment, of course, nor has it always been an easy question to answer. It requires a careful study of Christ's life and teachings and an absolute honesty with oneself. But out of it we have learned to solve our problems with an entirely different philosophy. And not only does it bless our marriage, but we also have come to feel very close to Him. The Lord is real to us, and we are coming closer to honoring our covenant that we will always remember him.

The Tongue Is a Little Member

Read James 3:1-13 and then ponder the following questions.

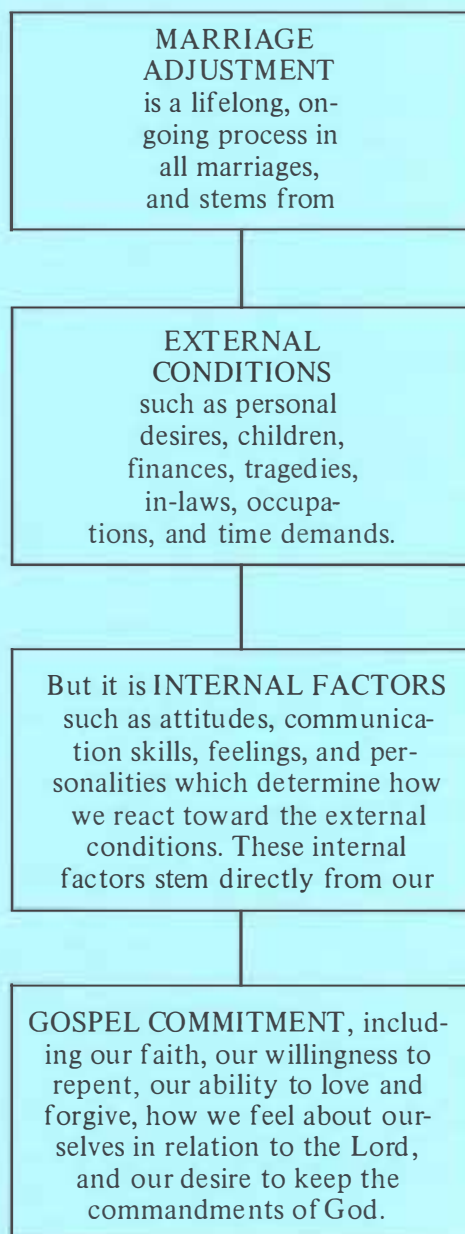
1. What does James mean when he talks about "bridling the whole body"? How is that related to the tongue?
2. Why is James' analogy to a bridle and a ship's rudder appropriate for marital adjustments? How much influence can the words we say have on our marriage?
3. Are verses 7 and 8 true of you or your spouse?
4. What are the implications of the logic James uses in verses 10-12? Read Matthew 15:11, 15-20. What does Christ mean here by his use of the word *defile*, and how is that related to what James says?
5. Note what Hugh B. Brown has said about this:
 "A middle-aged couple on the farm had a violent quarrel at breakfast time. Later in the day

they started for town in the buggy, with a fine team of horses to sell their vegetables and eggs. As the horses trotted along, Mary said, 'John, why can't we travel together like these horses do? They don't quarrel and fight.' John said, 'Mary, we could if there was only one tongue between us.'

"Oh, the unkind things we say to those we love.

"We have kind words for the stranger
 And smiles for the sometime guest,
 While oft to our own
 The bitter tone,
 Though we love our own the best!"
 (CR, Oct. 1954, p. 16.)

The Gospel Roots of Marriage Adjustments



Understanding and dealing with sources of conflict is a key to marriage happiness.

Elder Boyd K. Packer related the following lesson he learned from a lady he was assigned to home teach. Speaking of one of the visits he had with her, Elder Packer said:

“After the prayer, thinking of my coming marriage, I suppose, she said, ‘Tonight I will teach you.’ She said she wanted to tell me something and that I was always to remember it. Then began the lesson I have never forgotten. She recounted something of her life.

“A few years after her marriage to a fine young man in the temple, when they were concentrating on the activities of young married life and raising a family, one day a letter came from ‘Box B.’ (In those days a letter from ‘Box B’ in Salt Lake City was invariably a mission call.)

“To their surprise they were called as a family to go to one of the far continents of the world to help open the land for missionary work. They served faithfully and well, and after several years they returned to their home, to set about again the responsibilities of raising their family.

“Then this little woman focused in on a Monday morning. It could perhaps be called a blue washday Monday. There had been some irritation and a disagreement. Then some biting words between husband and wife. Interestingly enough, she couldn’t remember how it all started or what it was over. ‘But,’ she said, ‘nothing would do but that I follow him to the gate, and as he walked up the street on his way to work I just had to call that last biting, spiteful remark after him.’

“Then, as the tears began to flow, she told me of an accident that took place that day, and he never returned. ‘For fifty years,’ she sobbed, ‘I’ve lived in hell knowing that the last words he heard from my lips were that biting, spiteful remark.’

“This was the message to her young home teacher. She pressed it upon me with the responsibility never to forget it. I have profited greatly from it. I have come to know since that time that a couple can live together without one cross word ever passing between them.” (CR, Oct. 1972, p. 103.)

How can a couple achieve the ideal of marital harmony? When conflicts do occur, how can they be settled quickly and amicably? What are the means of overcoming contention within a marriage? This lesson will consider these questions.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
3 Nephi 11:28-31. The source of contention.
D&C 10:63. Contention’s antidote.
D&C 121:36-46. The laws of the priesthood provide the key to overcoming contention.
2. Read 15-16 to 15-23 of the Study Resources.

POINTS TO PONDER

Some Sources of Contention

Some of the most often suggested sources of contention and strife are these:

- | | |
|----------------------------|----------------------------------|
| 1. Personality differences | 5. Family background differences |
| 2. Pride | 6. Money |
| 3. Selfishness | 7. Inflexibility |
| 4. Insensitivity | |

The Real Source

Read James 3:10-18.

What does James indicate as the source of contention and strife between people? Does it come from within or without? Why does one who lacks inner security because of sin, lash out in times of stress at those he feels threaten him?

Some Ways of Handling Contention

The following methods are commonly used to handle contention:

Sulking. We pout or leave the scene.

Anger. We fight physically, verbally, or mentally.

Rejection. We shut off the other person.

Rationalization. We justify our own position.

Do any of the above methods really solve the

problem? Are they simply defenses that people use to protect their own feelings of insecurity and pride?

Read Helaman 5:12.

Where does the real solution lie? Does it not begin with a man and his relationship to Jesus Christ? If we feel at peace with ourselves and with the Lord, will this inner security help us meet the normal frustrations of life?

Accepting Christ and his atoning sacrifice is the beginning of a solution to personal insecurity and to broken relationships with others. By coming to know Christ and placing complete trust in him rather than in the "arm of flesh" (that is, in material possessions, in pride, in position), and by repentance and by obedience to the ordinances, the Holy

Ghost gives a new birth: a new mind and a changed heart. As one experiences the influence of the Holy Ghost, he receives an inner peace and a security that better enables him to love others. The need to argue or justify pride is now replaced with a desire to understand and to find out what is right and not necessarily *who* is right.

Avoiding Contention Through Increased Spirituality

My Personal Spiritual I.Q.

Doctrine and Covenants 4 gives a list of spiritual qualities that qualify one for serving in the kingdom of God. Although this list specifically refers to missionaries, it could also refer to fathers or mothers who are trying to increase their spirituality.

		Not yet	I'll do it someday	I'll do it now	I am trying	I am doing fine
1. FAITH (James 2:26.)	My prayers are meaningful and not just mechanical. I am actively putting into practice the teachings of the prophets of the Church such as home teaching, family home evening, etc.	_____	_____	_____	_____	_____
2. VIRTUE (Doctrine & Covenants 121:45.)	I am striving continually to control any undesirable thoughts that would have produced unrighteous action.	_____	_____	_____	_____	_____
3. KNOWLEDGE (Doctrine & Covenants 88:118.)	During this past day I have read out of the Standard Works.	_____	_____	_____	_____	_____
4. TEMPERANCE (Doctrine & Covenants 59:16-20.)	I am able to control my eating habits and exercise restraint in things not fit for my body.	_____	_____	_____	_____	_____
5. PATIENCE (Matthew 5:38-42.)	When provoked in a family situation, I am able to forbear against retaliating by words or actions.	_____	_____	_____	_____	_____
6. GODLINESS (Doctrine & Covenants 84:20.)	I worthily partake of the ordinances, and worthily use this privilege.	_____	_____	_____	_____	_____
7. BROTHERLY KINDNESS (Doctrine & Covenants 38:24.)	I treat the members of my family as I myself desire to be treated.	_____	_____	_____	_____	_____
8. CHARITY (Moroni 7:47.)	Love for Jesus Christ prevails in our home through our prayers and manner of speaking to one another.	_____	_____	_____	_____	_____

(*The Savior, the Priesthood, and You*, 1973-74 Course of Study for the Melchizedek Priesthood Quorums of The Church of Jesus Christ of Latter-day Saints, p. 189.)

Handling Contention If and When It Comes

No matter how hard we try to avoid it, there will come times in our lives when we find ourselves in conflict situations—we may unintentionally hurt someone's feelings or someone may get upset with us. How can we handle these kinds of situations?

Read Proverbs 15: 1.

Now read the following account of how a wife handled her husband's upset feelings:

When Ed walked in the door, Joyce could tell that he was upset. "Why did you forget to deposit the check yesterday?" he cried. "Two checks have bounced already!"

Joyce put the dish towel down and put her arms around Ed. "Please forgive me," she said, "Jimmy got into my purse and took everything

out. I've been hunting all over for the check and I just found it an hour ago. I'm really sorry, honey. Please understand."

This husband did understand, and a moment of contention was overcome by understanding and love.

1. What could have happened if this wife had yelled back at her husband?
2. How do phrases like "please forgive me" or "I'm sorry" calm moments of anger?
3. How might this wife have reacted to her husband if the following things had happened earlier:
 - a. She had neglected to talk with her Heavenly Father.
 - b. She had yelled consistently at her children.
 - c. She resented her calling as a wife and mother.
4. How could this husband have handled the situation differently?

Divorce is a serious violation of the Lord's pattern for happiness.

Janice was busily packing her suitcase when she heard the back door open and close. Quickly she dried her tears and went on packing. When her husband entered the room, he asked: "And just what do you think you're doing?" Janice ignored the question and went on packing.

Bill came closer. "I said, 'what do you think you're doing?'"

Janice turned to face her husband. "I've had it! I've just had it, that's all. I'm going home where I belong. I should have done it long ago!"

Bill's mouth dropped open. "But this is your home," Bill replied. "You belong here—with me. You can't just up and leave. . ."

"Oh can't I?" The tears started to come again. "Look, Bill, I don't want to argue. I'm leaving and that's it. Get yourself another wife, one who is stronger than I am. I can't stand this constant quarreling and tension we live under."

So saying, Janice picked up her suitcase and left the house. "Call me in a few days when you're feeling better," Bill shouted as Janice started the car and sped away. But Janice had no intention of calling. The marriage was over so far as she was concerned. She would see a lawyer first thing in the morning.

unhappiness for the divorced persons and also almost irreparable damage and frustration to the unfavored children, who are torn and disturbed.

"Certainly, selfishness is near its greatest peak when innocent children must suffer for the sins of their parents. Almost like a broken record come from divorcees that it is better to have them grow up in a single-parent home than a fighting home. The answer to that specious argument is: there need be no battling parents in fighting homes.

"Someone checked a long list of divorces and found that almost all of them came about through selfishness, where people were determined to *get* as much as they could and *give* as little as possible." (CR, Apr. 1974, p. 8.)

How many selfish things can you find in your own personality? What is the general cause of selfishness in marriage? Do you think that serving your own needs first and your marriage partner's needs last in every instance can keep a marriage together? What about the man who is so concerned about getting to the golf course for a round of golf that he ignores his wife's need for help at home or her desires for recreation?

What is "Christ's Ideal" Pertaining to Marriage?

If you have read the scriptures assigned with this lesson, you have learned that divorce is not part of the Lord's program. (See Matthew 5:31, 32.) Elder Bruce R. McConkie has written:

"Divorce is not part of the gospel plan no matter what kind of marriage is involved. But because men in practice do not always live in harmony with gospel standards, the Lord permits divorce for one reason or another, depending upon the spiritual stability of the people involved. In ancient Israel men had power to divorce their wives for relatively insignificant reasons. (Deut. 24:1-4.) Under the most perfect conditions there would be no divorce permitted except where sex sin was involved. In this day divorces are permitted in accordance with civil statutes, and the divorced persons are permitted by the Church to marry again without the stain of immorality which under a higher system would attend such a course." (*Doctrinal New Testament Commentary*, 1:547.)

Read the following statement from President David O. McKay. As you read, consider what you

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
Matthew 5:31, 32; Luke 16:18
D&C 42:22
Ephesians 6
2. Read 15-9 to 15-15 of the Study Resources.

POINTS TO PONDER

What Kills Love?

It is difficult to deny that the greatest cause for divorce is the fact that people stop loving one another. How does this happen? What is it that kills love? President Spencer W. Kimball has said:

"Analyze the divorces of which you know, and you will find so often selfishness is in them.

"Most divorces are unwarranted and come of weakness and selfishness and often result in great

can do and must do in order to prevent some of the evils of which President McKay speaks from becoming a part of your marriage.

“In the light of scripture, ancient and modern, we are justified in concluding that Christ’s ideal pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of his divine teachings. Some of these are:

“Unfaithfulness on the part of either the husband or wife, or both, habitual drunkenness, physical violence, long imprisonment that disgraces the wife and family, the union of an innocent girl to a reprobate—in these and perhaps other cases there may be circumstances which make the continuance of the marriage state a greater evil than divorce. But these are extreme cases—they are the mistakes, the calamities in the realm of marriage. If we could remove them I would say there never should be a divorce. It is Christ’s ideal that home and marriage should be perpetual—eternal.

“To look upon marriage as a mere contract that may be entered into at pleasure in response to a romantic whim, or for selfish purposes, and sev-

ered at the first difficulty or misunderstanding that may arise, is an evil meriting severe condemnation, especially in cases wherein children are made to suffer because of such separation. . . .

“Jesus declared that the marriage relation is of divine origin, that ‘marriage is ordained of God,’ that only under the most exceptional conditions should it be set aside. In the teaching of the Church of Jesus Christ, the family assumes supreme importance in the development of the individual and of society. . . .

“‘What therefore God hath joined together, let not man put asunder.’

“God bless us all to look more earnestly and prayerfully upon the sacredness of home and the marriage covenant!” (*Treasures of Life*, pp. 66-70.)

In the light of President McKay’s statement, what should Bill do now that Janice is gone? What should Janice do? What special things do both of them need to do in order to make their marriage work? Why should a temple marriage be a greater hedge against divorce than a marriage performed by a justice of the peace or his equivalent?

Marital harmony may be achieved when marriage partners communicate and share with one another and when they apply the power of the gospel in their union. If necessary, there are appropriate sources of counsel available to those in need.

Tom and Cindy had given their entire attention to the temple officiator that day as they knelt at the altar to be sealed as husband and wife for time and all eternity. His kindly advice, given just before the ceremony began, had blessed their marriage through all the intervening years:

“I would like you two to remember as you commence your eternal journey together that this sealing ordinance this day is more like a registration for eternal life than a graduation. The graduation will come only if you keep the covenants you’ve made to the Lord and to one another. I want to remind you that you will find that there is power in the gospel of Jesus Christ sufficient to meet and overcome all problems. Always apply to that power, and you will surely be able to work all things out together and receive eternal life. May the Lord bless you.”

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
Romans 1:16. What is the gospel of Christ? How could it provide the basis for achieving marital harmony?
Philippians 4:13. Could this apply to the marriage relationship?
2. Read 15-16 to 15-26 of the Study Resources.

POINTS TO PONDER

The Power in Gospel Covenants Adds Great Strength to the Marriage Covenant

What is the great difference between marriage contracts made by a man of the world and the covenant of temple marriage? Could this difference have a significant effect on the stresses and strains of married life? Why? Note these words of President David O. McKay:

“ . . . Together they stand in the house of the Lord and testify, covenant before him that each

will be true to the covenants they make that day, each keeping himself or herself to the other and none else. That is the highest ideal of marriage ever given to man. If those covenants were kept as sacred as sacred covenants should be kept, there would be fewer broken hearts among wives and fewer among the husbands, when wives forget. A covenant is a sacred thing. . . . You have a covenant to be true. . . . ” (CR, Oct. 1959, p. 89.)

Repentance—a Gospel Principle with Power to Unite God and Man and Man and Wife

Could anyone deny that the great majority of marital problems are rooted in specific behaviors that are most often an affront not only to one’s spouse but to God also, and that in most cases simple repentance would heal the breach?

The following are some significant causes of conflict in marriage. Decide whether repentance could apply either directly, indirectly, or not at all in each case:

1. Infidelity to spouse
2. Poor money management
3. Lack of appreciation
4. In-law difficulties
5. Physical abuse
6. Differences in philosophies of discipline of children
7. Lack of affection
8. Disharmony over spiritual priorities
9. Infringement on other’s “rights”
10. Lack of communication
11. Uncontrolled temper
12. Mental cruelty
13. Incompatibility
14. Inflexibility

“President Stephen L Richards, a former counselor in the First Presidency, once aptly remarked: ‘In the case of marital disagreement, which may lead to separation, the proper remedy is not divorce, but *repentance*—repentance usually on the part of both husband and wife, repentance for both acts committed and harsh words which have made a “hell” instead of a “heaven” out of the home.’

“In order for a married couple to make a ‘heaven’ out of their home, they must realize that repentance, love, faithfulness, humility, and forgiveness are basic essentials in achieving this noble and lofty goal.” (Henry D. Taylor in *CR*, Oct. 1973, p. 38.)

Counsel with the Lord, and He Will Direct Thy Paths for Good

The following are some of the ways of counseling with the Lord that will aid in overcoming marital conflicts:

1. *Counsel with the Lord in Prayer*

Read James 5:16. How could prayer be a real power in overcoming marital conflict? Why should counsel with the Lord in the intimacy of one’s own home and marriage take precedence over any other kinds of counsel?

“ . . . if we lose the spirit and power of individual revelation, we have lost much in this Church. You have great and powerful resources. You, through prayer, can solve your problems without endlessly going to those who are trying so hard to help others.” (Boyd K. Packer, “Self-Reliance,” *Ensign*, Aug. 1975, p. 89.)

2. *Counsel of the Scriptures*

The standard works contain much good counsel. As we liken the scriptures to ourselves, it is amazing how often we find relevant counsel. Read

Psalms 119:97-106. How does the word of the Lord act as a light, especially to a married couple?

3. *Counsel with Family Patriarchs*

If there are righteous priesthood fathers or grandfathers on either side, there may be wisdom in applying to them for counsel, for their knowledge of basic character factors is often greater than others.

4. *Counsel with Ecclesiastical Leaders*

President McKay has said the following concerning receiving counsel from priesthood leaders: “The bishop may be a humble man. Some of you may think you are superior to him, and you may be, but he is given authority direct from our Father in heaven. Recognize it. Seek his advice and the advice of your stake president. If they cannot answer your difficulties or your problems, they will write to the General Authorities and get the advice needed. Recognition of authority is an important principle.” (“Unity of Purpose Important to the Accomplishment of God’s Work,” *Improvement Era*, Dec. 1967, p. 34.)

5. *Counsel with Professionally Trained Personnel*

Under the direction and recommendation of priesthood leaders, professional counselors such as those provided by the Social Services of the Church might occasionally aid in resolving marital problems.

Marriage offers the privilege and blessing of bearing and rearing children.

The scriptures tell us through Alma, that the people of Nephi were stirred up “in remembrance of their duty.” (Alma 4:19.) It is the purpose of this lesson to remind married couples of their duty to children, who are an “heritage of the Lord,” and that the “fruit of the womb is his reward.” (Psalms 127:3; see also vss. 4, 5.)

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
Genesis 1:22. What is the command of God?
Genesis 30:1. How important were children to Rachel?
D&C 49:15-17. What is the great purpose of marriage according to the Lord?
2. Read 16-1 to 16-22 of the Study Resources.

POINTS TO PONDER

We Rise to the Measure of the Stature of Our Creation in Bearing and Rearing Children

The Lord’s greatest work is to bless his children (Moses 1:39). In bearing and properly rearing children we walk in the path of true godliness. Adam and Eve fell that man might be, and it is written that “men are, that they might have joy.” (2 Nephi 2:25.) Certainly, our greatest joy comes because of our posterity; and though children also bring great sorrows, who could deny the worth of souls? Our Father himself has set the ultimate example. He so loved the world that he gave his only Begotten Son in the flesh (John 3:16) that his children might have life and have it more abundantly (John 10:10). Examine the following scriptures and note the example of the Lord and his servants in their love of children:

Matthew 10:13-16. Why did Christ feel the way he did about children? What did he do to them?

3 Nephi 17:21-25. How do you think this experience affected the parents of these children?

1 Samuel 1:27. What great blessing did Hannah pray for? Was her prayer heard?

3 Nephi 26:14, 16. Why do you think the Lord gave this marvelous thing through children?

The greatest event in history, to this point, was the birth of a child—Jesus Christ. It is the pattern of God to bless the world through children.

The Worth of a Child

Read the following story by Elder S. Dilworth Young of the First Council of the Seventy, and then answer the questions that follow:

“I shall speak about genealogy.

“William Lee came from the old sod in 1745. He must have had an unexplained urge, because he would not know really why he came. He might think it was to better his condition.

“He fought in the American Revolution and was wounded. Many of us have ancestors who are reported to have fought in the Revolution, but few of them were wounded. This man was left for dead in the battle of Guilford County Courthouse in the Carolinas in March 1781. Thanks to good nursing he recovered and, as in all good endings, married his nurse. Four sons came to him, one of whom was Samuel, who was the youngest.

“Samuel’s sons, Francis, Alfred, and Eli, and their families joined the Church in 1832, about the time that my great-grandfather joined. They suffered through all the vicissitudes and the troubles and persecutions and mobbings of Jackson County, Far West, and Nauvoo, and finally came west. At Winter Quarters their father joined them. He had not joined the Church until this time but joined shortly afterward. Francis married a young woman by the name of Jane Vail Johnson. I shall speak of her later.

“They all came to Utah and settled in Tooele County. They were just getting settled and making things go when they were called by President Brigham Young to St. George, and they went, like all good Latter-day Saints did in those days. But they had not been in St. George very long when they were called to settle in Meadow Valley. That is a place you folks probably have not heard about. It is now known as Panaca, in what they thought was southwestern Utah, but which actually later came to be Nevada. These people, obeying the call, again without question, were the first family to move to Meadow Valley, and they made a dugout house.

Sister Young said that you may not know what a dugout house is. I replied that most of the folks would know: One digs a cubical hole in the hillside and covers it with a roof of wooden poles topped with clay.

“Troubles of the few settlers with the Indians caused the authorities in St. George to give them permission to abandon the project, but Sister Jane Johnson Lee refused to leave. She said she was there to stay, and stay they did. Later two Indians came into her dugout home, and one of them, seeing a rifle in one corner of the room, demanded it. Sister Lee refused to give it to him. He started for the gun, but she struck him so hard with a piece of stove wood, it knocked him down. He staggered to his feet and drew his bow, aiming the arrow at her. She let him have another piece of wood, which smashed the bow and arrow. Both Indians departed.

“Two sons of this brave couple married sisters. Samuel Marion Lee married Margaret McMurrin, and Francis Lee, Jr., married Mary McMurrin. The McMurrins were converts from Scotland who had crossed the plains with the handcart companies. Brother McMurrin, a cooper, which is a man who makes barrels and bends wood, repaired many a handcart wheel en route, which helped get the carts to the valley but delayed him and his family. They also settled in Tooele. Each of the Lee brothers took his bride to Meadow Valley.

“I speak of Margaret’s bravery.
Eleven times she placed
Her life upon the block
And offered it that
Children might be born.
No sterile chamber
Where the doctor waits,
The anesthetic cone
And nurse in readiness,
Could be her lot.
The cabin walls absorbed
The agonizing cries,
With Death close by.
He did not claim her life.
Instead he took each child—
Each little one to heaven—
All eleven.
Then came the twelfth.

“For her the light burned
Dim, then flickered low,
And out—
But she had filled her life, and
Given all that she could give.

Her mission was performed;
A son was born,
The only child to live.

“He was named his father’s name—
Samuel Lee.

“Mary McMurrin Lee took the child and let him nurse along with her own child, but after a time the strain was too great, so they took the baby to Salt Lake City to Grandmother McMurrin.

“‘I’ll give him one last nursing,’ she said, and then laying him in his crib, she went back to Meadow Valley.

“Under his grandmother’s care the baby Samuel grew into a stalwart boy, and when sixteen went to Clifton, Idaho, in Cache Valley, where he worked on a farm and there later met Louisa Bingham.

“The Bingham family, stalwart in the faith, were pioneers. They endured the hardships of the plains and the difficulties of conquering the new land. They were among the early settlers of Clifton.

“Out on the farm
Louisa Bingham
Grew and blossomed
Into girlish womanhood.
Her eyes
Caught the color of the
Somber hills in spring,
And in the fall they
Danced with joy
At autumn’s coloring.
At home she learned
To wash and cook and sew.
And winter
Saw her
Skating, sledding, and
Riding in the bobsleigh
Through the snow.

“Then Samuel Lee, now
Working on this nearby farm,
Watched her grow,
Saw with his heart
As well as with his eyes
The slow unfolding
Of her girlish charm,
The bloom of girlhood
High upon her cheeks,
A budding woman,
Gentle, soft, and warm.
And she saw him,
The young, strong, steady hands,

The head well set,
The shoulders square
And broad,
The muscles strong
And firm,
A good young man.
She knew his story well—
The twelfth and only child
Which lived.

“And so they came together,
Drawn by a magnet
Neither one could see,
To be the parents of a
Man of destiny.

“And so, in good time, and in his turn, there came into the family circle on a windy day in late March 1899 a son. They named him Harold Bingham Lee.” (*CR*, Oct. 1972, pp. 159-61.)

1. What if Margaret had decided that she had done enough after the loss of her eleventh child?

2. Can you think of great scriptural characters whose parents had to exercise great faith and sacrifice just to bring them to birth? Do you think that Latter-day Saints will have to exercise these same virtues as the world looks with more and more disfavor upon large families?

3. It has been said that the ultimate investment is children. Give three or four reasons why this is so. (Note, for example, Genesis 48:8-13.)

Parenthood involves responsibilities from which there is no release.

Paul and Anna Schmidt had just finished what the family considered the formal part of family home evening. Now came the good part: dessert and talk.

“Well, Hans, how is the school work coming?” Paul was addressing his oldest son, John, by his German nickname. The Schmidts had been in America five years now and the language was coming easier; so John’s answer to this daily question was usually encouraging. But this evening he looked troubled.

“Mostly alright, Father,” he replied. “But I had an argument today with my social science teacher over birth control. I’m afraid I ‘blew it,’ as they say here in America. I tried not to be disrespectful; but, Father, he’s a member of the Church and still he believes in such things as compulsory birth control. Can a person be a good Mormon and believe such things? Why does he believe so much differently than we do?”

Paul was quiet and thoughtful for a moment. He didn’t want to belittle the teacher or encourage disrespect. But he felt obligated to shore up John’s faith. At last he said, “John, remember last Saturday when we found little Fred here digging a duck pond with a hoe?”

“Yes,” responded John.

“What was wrong?”

“He was using the wrong tool.”

“That’s right, John. He was using the wrong tool for the job. And that is the problem with people like your social science teacher. They are using the wrong tool. When they should be using the prophets and revelation, they are using certain segments of the learned world and the philosophies of men.”

STUDY INSTRUCTIONS

D&C 68:25-28. Teach the gospel to children before age eight.

Do these things before you proceed:

1. Read the following scriptures:
D&C 93:41-50. Bring up children in light and truth.
Proverbs 22:6. What is the advantage of teaching children early in their lives?
Mosiah 1:2-8. What does a good father teach his children?
 2. Read 17-1 to 17-3 of the Study Resources.
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POINTS TO PONDER

The Right Tool for the Job

Paul Schmidt had developed a marvelous sensitivity to the requirements of fatherhood. He always watched for those precious and fleeting opportunities to teach his children when teaching is most appropriate and most likely to be heard. This was one of those times. He started his lesson with Fred’s duck pond.

Paul had found his son Fred digging a hole with a hoe. “What is it going to be, Fritz?” he asked.

“A duck pond,” Fred replied without looking up. “Jimmy Hansen gave me a duck, and it has to have some place to swim.”

“Well, a duck pond is a pretty big project to do with a hoe, isn’t it? Why aren’t you using a shovel?”

“I’m in too big a hurry. Jimmy is coming over soon with the duck. I don’t have time to get the shovel.”

“I see. The shovel is down in the field where you left it last, I suppose?”

“Yes, Father. But I’ll get it when I have more time.”

“You see, then, why I like you always to return tools to their proper place? That way they are where we can use them. But there is something more here than having tools in their proper place. If you took the time to get the shovel, it would save you far more time in digging your duck pond than you will lose in digging the hole with a hoe. Sometimes a hoe is the very best tool you can find. But in this case you will discover it just isn’t suitable for the job. My advice is to go get the shovel while you still have the energy and conviction to go on digging.”

Then Paul had left Fred to make his own decision. It turned out that Fred had taken the time to get the shovel and had dug a fairly respectable hole. Of course, it also turned out to be a mud puddle instead of a pond. But Paul didn’t mind; Fred had dug it where it didn’t hurt the garden. Besides, Paul was “raising boys, not vegetables,” as he liked to put it. He didn’t like to interfere with their initiative unless there was good cause. He believed that the development of initiative and self-reliance required an atmosphere of patience, tolerance and forbearance. Too many rules and too much help could stifle growth.

“John, can you see that your teacher is digging a duck pond with a hoe?” Paul asked his son.

“I see that you mean that the philosophies of men are like Freddie’s hoe. But I don’t quite understand all you mean,” John replied.

“Can you see that everything we do around the farm goes better and takes less time when we use the right tool?”

“Yes, I can see that.”

“And, before we can pick the right tool, we have to analyze the job properly, don’t we?”

“Yes, Father.”

At this point, Anna, who had been through all this with Paul many times, took over and reinforced her husband’s explanation by reviewing with John all the special tools she had used in the kitchen just in preparing the dessert. Then she said, “That is what your father means about revelation. It is the tool God has given us to find out about all questions that involve our salvation.”

“Yes,” said Paul. “When your teacher gets on the other side, he will find he wasted a lot of time here using the wrong tool. Of course, he may repent in time like Fred did.”

“If he doesn’t,” John mused, “he’ll end up with a spiritual mud puddle.”

This brought a laugh from Fred.

Revelation Is the Tool by Which We Acquire Religious Knowledge and Judge All Truth

As Paul and Anna continued the lesson, they did not neglect to encourage respect for school and teachers so that their children would not make the mistake of throwing out the good with the bad.

But with skillful dialogue and gentle persuasion they led their children to these conclusions:

1. In any field of inquiry we know that God knows more than all men combined will ever know.

2. All truth is encompassed in the gospel; but some areas, like mathematics, physics, and chemistry, while important to mortal survival and comfort, are not concerned with our spiritual welfare and salvation.

3. Whatever God has said and does say is more reliable than the traditions, superstitions, and theories of men.

4. The things we learn from God are called revelations.

5. We have many tools to test the validity of revelation. These tools are such things as prayer, faith, obedience, study, consistency. We can observe the effect obedience and disobedience to revelation has on those who have the revelation.

6. We must use the right tools.

7. To be able to choose the right tools, we must categorize knowledge as to its importance to our salvation and as to whether or not it is immediately religious.

Questions for Meditation

1. What would happen to the Church and to society in general if there were no homes where spiritual values were taught?

2. Would Paul and Anna be justified in totally leaving their children’s spiritual education to even the best of schools? To anyone else?

God's blessings rest upon those homes where children are loved, appreciated, and properly taught and cared for.

One of our most often-sung hymns gives the following message:

“There is beauty all around
When there's love at home;
There is joy in every sound
When there's love at home.
Peace and plenty here abide,
Smiling sweet on every side.
Time doth softly, sweetly glide
When there's love at home.”
 (“There Is Beauty All Around,” *Hymns*, 169.)

If, indeed, the above words are true, what of the home where love does not abide? Could we say that in that home beauty is not easily seen and joy is not easily heard?

What effect does the atmosphere in our homes have on our children?

hostility and disregard for the legal code and moral restrictions of our society. . . . As far as I can see, the disharmony between my father and me had a great deal to do with my apparent lack of conscience.

“My childhood years were ones of great anxiety in which I had feelings of discontent whenever I was at home. The display of love was almost non-existent between my father and me, for many times I had experienced traumatic situations at his hands. The first instance of remembrance occurred when I was only five years of age. After finding a sack full of kittens near a river, I gave all but one away, keeping a small crippled one for myself. A few months later, after I had nursed it to a point of complete recovery, my father informed me that we were moving and the kitten had to be put away. He proceeded to destroy the kitten before my eyes. In this instance, as in others that followed, I ran off and hid myself, cursing my father and vowing to pay him back someday.’

“Her opportunity came shortly thereafter, when she became a member of a juvenile gang and participated in all kinds of crime, including dope smuggling. After two years she became ‘hooked’ by the dope herself.

“Life no longer was important, and twice I attempted suicide, but I was discovered by my friends and saved in time. I decided then that I would just die slowly by increasing overdoses of heroin.’

“Fortunately she was saved. Although she was not a member of any church, she one day attended a meeting of The Church of Jesus Christ of Latter-day Saints.

“Two people showed me a great deal of interest—one a teacher for the young women and one a very lovely young girl a year older than myself. They saw that something was wrong with me and for weeks attempted to get me out to more meetings. Finally, I attended Sunday School one morning. During the meeting I suddenly felt the pangs of withdrawal, and I had to get up and leave. These interested people followed me, cornered me and inquired as to what was wrong and wondered if they might be able to help. I began to shake and tremble. My head was pounding and I broke down. Falling to my knees, I poured out my situation, as I was too weak to care about anything.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
D&C 88:119. How can this scripture be applied to our homes?
D&C 31:9. How are we to govern our homes?
John 15:12-15. Applying this principle to our homes, whose love are we to emulate?
2. Read 17-4 to 17-11 of the Study Resources.

POINTS TO PONDER

The Spirit in Our Homes Has a Powerful Influence on Children

Read the following two stories. Ponder on the questions that follow each.

A Girl Who Was Rescued

“It is rather difficult for me, a girl, to draw a line or designate explicitly where normal citizenship behavior ends and juvenile delinquency begins. Long before I began to commit crimes against society, I was fully aware of my intense feelings of

“Soon after this, I had much spiritual help and found that I had a desire to live after all. So, for the following two years I decreased my intake of dope and silently and prayerfully went through withdrawal. Doctors said I couldn’t do it without medical help, but I did it and without my family ever knowing until I was almost cured.

“All connections had been broken with my former companions, and this beautiful girl that helped me through it all by love, prayers, and tenderness, also motivated me to attend college. So, at eighteen years of age I began a new life full of meaning, happiness, and purpose.” (*The Savior, the Priesthood, and You*, 1973-74 Course of Study for the Melchizedek Quorums of The Church of Jesus Christ of Latter-day Saints, pp. 137-39.)

1. During this girl’s childhood, how did she feel when she was at home?
2. How did the spirit of this home influence this young girl?
3. What finally motivated her to change her life?

A Father Who Loved His Son

“Throughout my life as I grew up as a boy, my father and I had many serious arguments. One day, when I was seventeen, we had a particularly violent one. I said to him, ‘This is the straw that breaks the camel’s back. I’m leaving, and I will never return.’ So saying, I went to the house and packed a bag. My mother begged me to stay, but I was too mad and upset to listen. I left her crying at the doorway.

“As I left the yard and was about to pass through the gate, I heard my father call to me.

“Frank,’ he said, ‘I know that a large share of the blame for your leaving rests with me. For this I am deeply sorry. But I want you to know that if you should ever wish to return to our home, you’ll always be welcome. And I’ll try to be a better father to you. Finally, I want you to know that I’ll always love you.’

“I said nothing, but went to the bus station and bought a ticket to a hundred miles from nowhere. But as I sat in the bus watching the miles go by I began to think about the words of my father. I began to realize how much maturity, how much goodness, how much love it had required for him to do what he had done. He had apologized. He had invited me back and he left the words ringing in my ears: ‘I love you.’

“It was then that I realized that the next move was up to me. I knew that the only way I could ever find peace with myself was to demonstrate to

him the same kind of maturity, goodness and love that he had demonstrated toward me.

“I got off the bus. I bought a return ticket to my home and went back. I arrived just shortly after midnight. I entered the house and turned on the light. There in our rocking chair sat my father, his head in his hands. As he looked up and saw me, he rose from the chair and we rushed into each other’s arms. That was the beginning of a new relationship between my father and me. Those last years that I was home were among the happiest of my life.” (*The Savior, the Priesthood, and You*, pp. 139-40.)

1. What would have happened to this boy if this father had not swallowed his pride and apologized?
2. How does this story relate to the parable of the Prodigal Son?

A Checklist to Evaluate the Spirit in our Homes

- “1. If I ask my child to perform a favor for me, do I say ‘please’?”
- “2. If I make a mistake in my relationships with my child, do I consider apologizing to him?”
- “3. Do I unjustly shout at my child?”
- “4. If I spank my children, what effect do I think it has upon my relationship with them?”
- “5. Do I generally ‘preach’ to my children (‘You ought to do this because I said so’) or do I try to give them an understanding of the principle involved by discussing it in terms of their understanding and from their point of view?”
- “6. Do I regularly compliment my wife [or husband] and children for things they do well?”
- “7. Do I honestly listen to family members when they speak? Do I really understand what they are saying and *why* they are saying it?”
- “8. Do my children regularly confide in me? If not, why not?”
- “9. If I have to make a decision involving our whole family, do I consult my wife and let her freely express her views? Do we then try to reach an *agreement* about what we should do? Is it my practice to present our tentative decision to the Lord in the manner prescribed in the ninth section of the Doctrine & Covenants?”
- “10. Do I, as a holder of the Priesthood, bless members of the family?”
- “11. Do we have family prayers?”
- “12. At Christmas time do we emphasize the importance of the Savior in our lives?”
- “13. Do we try to select favorable conditions to discuss our family problems? (When we are

tired, hungry, sleepy, or depressed, it is hard to make wise decisions.)

“14. In our home do we follow the practice of having only one person speak at a time?

“15. Does each member of the family understand his family responsibilities? (One family outlines the specific duties of each child at the beginning of the week. These are placed upon a bulletin board. To obtain variety, the responsibilities are changed each week.)

“16. Do I keep my promises to my children and my wife?

“17. Do I punish my child for *his* sake or *my* sake?

“18. Do I use punishment or discipline? What is the difference? Read 17-39.

“19. Do I permit my children to participate in some kinds of decisions with the thought in mind of preparing him to make decisions when he is no longer in my home?

“20. How often have I told my wife [or husband] and my children in one way or another that I love them?” (*The Savior, the Priesthood, and You*, pp. 255-56.)

The primary responsibility for the teaching and training of children is with the parents in the home.

Have you ever considered the idea that teaching and rearing children is in some ways like coaching an all-star team? Sometimes in basketball, baseball, soccer, or football, all-star teams are selected. These all-star teams are composed of the most proficient players that can be found in the league. In a way, parenthood is like coaching a team of all-stars. Many of the spirits that are being sent to the earth in this last dispensation are among the greatest that have ever existed. Some who will come into your family were special in the pre-earth life. Speaking about them, President Wilford Woodruff has said this:

“The Lord has chosen a small number of choice spirits of sons and daughters out of all the creations of God, who are to inherit this earth; and this company of choice spirits have been kept in the spirit world for six thousand years to come forth in the last days, to stand in the flesh in the last Dispensation of the Fulness of Times, to organize the Kingdom of God upon the earth, to build it up and to defend it . . . and to receive the eternal and everlasting Priesthood.” (*Our Lineage*, Utah Genealogical Society Handbook, 1933, p. 4.)

President Harold B. Lee has, however, given the following warning concerning those who were fore-ordained to special callings in this life:

“But now there is a warning: Despite that calling which is spoken of in the scriptures as ‘foreordination,’ we have another inspired declaration: ‘Behold, there are many called, but few are chosen. . . .’ (D&C 121:34.)

“This suggests that, even though we have our free agency here, there are many who were fore-ordained before the world was, to a greater state than they have prepared themselves for here. Even though they might have been among the noble and great, from among whom the Father declared he would make his chosen leaders, they may fail of that calling here in mortality.” (*CR*, Oct. 1973, p. 7.)

Now, as you contemplate this assignment of rearing some of the spirits of our Heavenly Father, perhaps the following questions come to mind:

1. What is the best way of helping your children to grow up faithful to the gospel?

2. How can you as a future parent prepare yourself to teach and raise these special spirits?

This lesson will discuss these questions.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
D&C 110:14-16. How can the hearts of the fathers turn to their children?
3 Nephi 25:5, 6. How can the hearts of fathers and mothers be turned to their children?
D&C 68:25, 28. What specific commandment is given to parents?
D&C 93:40-43. What had Frederick G. Williams neglected to do?
2 Nephi 25:26. We are to teach our children to look to whom?
 2. Read 17-12 to 17-32 of the Study Resources.
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POINTS TO PONDER

Example—a Power for Good or Evil

The following statement is taken from the 1973-74 course of study for the Melchizedek Priesthood:

“Children learn a great many things by imitation. A parent who is disrespectful of others can expect to receive the same in his home. For example, many fathers who criticize those with whom they work in and out of the Church in front of the children cannot understand why their children are so rebellious toward the Church and toward them. One father can’t understand why his children are delinquent to the law, yet he prides himself on circumventing the law and refers to the police as the ‘bulls.’

“One can tell a great deal about a child’s home life by his attitude and respect for sacred things, for it is in the home that this attitude is learned. It should be challenging to every father to know that his children’s concept of their Father in Heaven to a very great extent will be determined by the example of their mortal father. If he is patient, kind, and loving, it will be easy for them to understand their Heavenly Father as being patient, kind, and loving. If he is stern, curt, and vengeful with his children, it will be difficult for the children to

understand how their Heavenly Father can be any different. In a positive way, the importance of example was brought out at the 1964 Priesthood Conference of the Church when a young Deacon testified:

“ ‘Until I was trying to prepare this talk I really didn’t realize how many things my parents have taught me. Almost everything I do and feel is a result of their teachings and example.’ ” (Pace Grant in *CR*, Oct. 1964, p. 89.) (*The Savior, the Priesthood, and You*, p. 229.)

As you think about the powerful example of parents, read the following scripture examples. Note the influence of parental example.

1. Enos 1-5. What prompted Enos to seek a remission of his sins?
2. Alma 36:17-20. Whose testimony influenced Alma the Younger at a critical time in his life?
3. Mosiah 27:14. Whose prayers were a factor in the conversion of Alma the Younger?
4. 1 Nephi 1:1. What was one factor that led Nephi to become the great prophet that he was?

5. Alma 56:46, 47. Why did the young strippling warriors have such faith in the Lord? Contrast the above examples with the following example:

Jacob 2:35. What are the results of a negative example?

Preparing to Be a Proper Example

The Savior has commanded that those who have the gospel are to be a “light” to their children. (See 3 Nephi 12:14-16.) The “light” that we are to radiate is the example set by Jesus Christ. To whom can we be a greater light than our children? (See 3 Nephi 18:24.) Ask yourself this question: If I had children right now, what kind of example would I be to them? To help answer this question, turn to the Study Resources, 17-16, 17-21, 17-24, and 17-27. Note the following list of suggestions from the prophets as to specific principles parents are to teach their children. Consider the questions next to each principle.

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|-----------------------------------|--|
| 1. Baptism | What does baptism mean to you? Do you review the covenants you made each time you partake of the sacrament? |
| 2. Sabbath day | What specifically does it mean to keep the Sabbath day holy? Could your children look to you for an example? |
| 3. Prayer | Do you pray as a family and individually at least morning and evening? Do you find prayer meaningful or mechanical? |
| 4. Sacrament | When was the last time you felt the Spirit of the Lord as you partook of the sacrament? |
| 5. Modesty | Could your children be proud of the way you dress at parties, at the swimming pool, or at recreational events? |
| 6. The power of creation | Do you regard sex as a sacred power? Could you teach this to your children? |
| 7. Celestial marriage | Are you preparing yourself for a celestial marriage by associating with the right kind of people? Will your children be born into a family that has been sealed in the temple? |
| 8. Reverence for the priesthood | Do you sustain your bishop and other Church leaders by word and action? |
| 9. Work | Do you enjoy working? Do you give an honest day’s work? |
| 10. Following the living prophets | Do you have a testimony of living prophets? Do you read their messages each time they come out in the <i>Ensign</i> ? |

Counseling with and listening to family members nurtures happiness, trust, respect, and mutual love in the home.

Bryant S. Hinckley tells this story:

“Three hundred twenty-six school children of a district near Indianapolis were asked to write anonymously just what each thought of his father.

“The teacher hoped that the reading of the essays might attract the fathers to attend at least one meeting of the Parent-Teachers Association.

“It did.

“Bank president, laborer, professional man, clerk, salesman, meter reader, farmer, utility magnate, merchant, baker, tailor, manufacturer, and contractor, every man with a definite estimate of himself in terms of money, skill, and righteousness or looks. . . .

“The president picked at random from another stack of papers. ‘I like my daddy,’ she read from each. The reasons were many: he built my doll house, took me coasting, taught me to shoot, helps with my schoolwork, takes me to the park, gave me a pig to fatten and sell. Scores of essays could be reduced to: ‘I like my daddy. He plays with me.’

“Not one child mentioned his family house, car, neighborhood, food, or clothing.

“The fathers went into the meeting from many walks of life; they came out in two classes: companions to their children or strangers to their children.

“No man is too rich or too poor to play with his children.” (Bryant S. Hinckley, *Not by Bread Alone*, p. 84.)

How do we as parents become companions to our children and thus gain their respect and honor?

dren. In today’s world one of the most prevalent problems is that parents do not know how to earn respect from their children. Parents need to understand that children will have respect for them only as they themselves respect the individuality and person of each child. A seminary teacher was once approached by a sister who said: “Why is it that you can’t teach our children to have more respect for their parents?” What apparently doesn’t this parent understand?

Applying the Laws Governing the Use of the Priesthood Earns Respect and Honor

Someone has said that section 121 in the Doctrine and Covenants is the greatest lesson on parenthood we have. Many in the Church have read this revelation and perhaps know it word-perfect. But have you ever considered each of the elements contained in this revelation as they relate to our responsibility as listeners and counselors in the home?

Read D&C 121:41-43.

Persuasion. How did Jesus use persuasion in teaching his disciples? (See John 6.) Does persuasion involve explaining our expectations to someone rather than simply demanding they do something because we said so? How does this relate to teaching children?

Long-suffering. Could a part of being long-suffering include listening to our children’s side of an incident rather than offering quick or hasty judgments? One father has made it a practice always to listen to the children’s side of the story before he determines what should be done.

Gentleness and meekness. These two qualities signify the opposite of resentment and anger. When a child is disciplined or talked to in the spirit of anger, he generally resents what is being said. Rather than building the relationship, this type of behavior weakens it. One father has made it a rule never to discipline in anger and has used such occasions as family prayer and private outings with his children to talk about certain desired behavioral changes.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
1 Timothy 4:12. How could this scripture be applied to parents?
Mosiah 4:13-15. How do parents teach children to love one another?
2. Read 17-33 to 17-44 of the Study Resources.

POINTS TO PONDER

One of the greatest challenges of parenthood is gaining the continued love and respect of our chil-

Love unfeigned. To feign a particular attribute in one's behavior is to convey the impression that one possess that particular quality when, in fact, the quality is lacking. It is one thing to tell a child that we love him; it is another to show that love by our actions. One of the first steps in acquiring this type of love is to recognize the particular problems we each have in demonstrating it—anger, impatience, pride—and then work at overcoming these problems. One father makes it a practice to frequently ask his children this question: "If you could make one change in your dad, what would you choose to change?" Parents need to communicate to their children the fact that they are aware of certain of their personal weaknesses and habit patterns that need to be changed and repented of.

Kindness and pure knowledge. Kindness or compassion and pure knowledge are related to the extent that one does not really show complete compassion to another until he can give to that person the understanding and treatment most essential for his spiritual growth. As we treat our children with kindness we come to know them better, because a climate has been established in which they feel they can open up their feelings to us. Pure knowledge can also come to parents through inspiration from the Holy Ghost. One couple makes it a weekly habit to spend an hour talking about the needs of each other and their children. Their prayers for that week are then geared to the specific needs of each child.

"Reproving . . . when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love. . . ." Sometimes we must use sharp-

ness or, in other words, truth, to explain to others how we feel. A reproof that is inspired by the Holy Ghost will challenge a person to renewed determination, greater effort, and increased spirituality. One of the challenges of parenthood is disciplining children with love rather than with anger. One couple made the following resolutions:

1. We will not discipline in anger, even if it means waiting for a short time after the infraction.
2. We will discipline our children in private rather than before friends.
3. We will always let our children know that we love them, but that we do not necessarily approve of what they do.

The Promise

Parents who will learn to govern their homes by the law of the priesthood have the promise that:

Read D&C 121:46.

What would it mean to a parent to have the companionship of the Holy Ghost in rearing and teaching children?

One woman who has sensed the need for the Holy Ghost in her calling as a mother has decided that in moments of tension in the home, instead of disciplining in anger, she will go to the Lord in prayer and seek guidance from the Holy Ghost as to how best to handle the situation.

Providing for the family is an important gospel duty.

A group of young children were asked to respond to the following question: What is home? Their answers were very revealing:

“Home is where Mom and Dad are.”

“Home is warm and nice when it’s cold outside.”

“Home is a good smell of something cooking.”

“Home is love and happiness.”

Thinking of home and children, one of our prophets had the following thought:

“I have but one thought in my heart for the young folk of the Church, and that is that they be happy. I know of no other place than home where more happiness can be found in this life.” (David O. McKay, *Gospel Ideals*, p. 490.)

This lesson will discuss how parents can provide a place of physical, emotional, and spiritual security for their children.

sustain himself, then he is to call upon his own family, and then upon the Church, in that order, and not upon the government at all.” (“Self-Reliance,” *Ensign*, Aug. 1975, p. 85.)

Does this same order hold true in emotional and spiritual areas? If an individual is having problems in either of these areas, should he turn first to his family and then the Church?

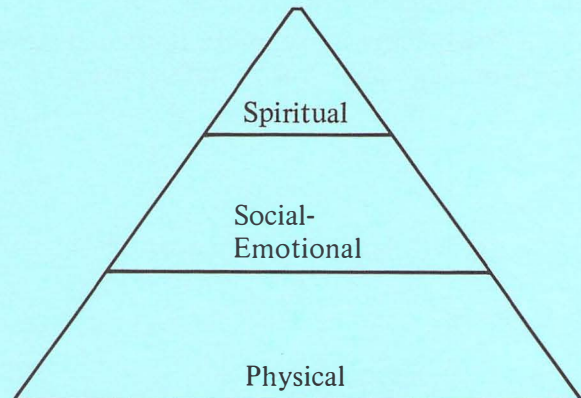
Elder Packer has said further:

“I accept the principles of the welfare program. I endorse them. In too many places, in too many ways, we’re getting away from them. The principle of self-reliance is fundamental to the happy life.

“Now to the point. The substance of what I want to say . . . is this: That same principle, self-reliance, has application in emotional and in spiritual things.” (“Self-Reliance,” p. 86.)

The Family Is to Meet the Need of Individuals

The following diagram illustrates the needs that are to be sustained by the family:



Physical Needs

President David O. McKay has said:

“A good home requires good health habits through parents’ instruction and example in eating, sleeping, and proper exercise. I need not dwell upon this phase of the fundamental conditions of a good home; if we can have properly ventilated homes, if we know what kind of food to give to the children, we are contributing to the health and happiness of the home.” (*Gospel Ideals*, p. 480.)

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
Mosiah 4:13-15. What kind of security are parents to provide children?
D&C 88:124. Should parents be concerned about their children’s sleeping habits?
D&C 89:10-17. Are parents responsible for the physical well-being of their children?
2. Read 17-45 to 17-48 of the Study Resources.

POINTS TO PONDER

Responsibility for Providing Material Needs: Individual, Then Family, Then Church

The role of the Church and the family in providing physical or material help to an individual has been clearly defined. Elder Boyd K. Packer said:

“We have succeeded fairly well in establishing in the minds of Latter-day Saints that they should take care of their own material needs and then contribute to the welfare of those who cannot provide the necessities of life. If a member is unable to

Bishop Victor L. Brown indicated:

“The prepared family practices sound preventive health principles relating to nutrition, sanitation, accident prevention, dental health, and first aid. They also understand the appropriate use of health resources. Special attention should be given to the promises made by the Lord in the Doctrine and Covenants, section 89, regarding the health of the Saints.” (“An Overview of Church Welfare Services,” *Ensign*, Nov. 1975, p. 115.)

As you think about meeting the physical needs of your family, consider the following questions:

1. Does D&C 89:3-21 have any application here? What is the “principle” given in the Word of Wisdom? It is important for parents to see that their families have balanced and nutritional meals. What is the promise to those who will take care of their temporal and spiritual needs?
2. What are some reasons for the establishment of the Relief Society organization? How could a mother who attends Relief Society be better equipped to take care of her family?
3. Does D&C 88:1-24 also have an application here? Could parents improve their homes by using these principles?
4. How can parents teach their children good health habits (brushing teeth, bathing regularly), accident prevention, and first aid? Could some of this be done in family home evening?
5. How can parents exemplify to their children the admonition given to Adam, “In the sweat of

thy face shalt thou eat bread . . .”? (Gen. 3:19.) Couldn't part of the parental responsibility be to work hard, not only to provide for the family, but to be an example to children? Shouldn't the husband be the provider and the wife the caretaker of the home environment?

Social-Emotional Needs

Bishop Victor L. Brown has said:

“The prepared family has developed social-emotional strength through righteous living, gospel study, and loving family relationships. They can deal resiliently with life's inevitable opposites of sorrow and joy, deprivation and abundance, failure and success, through their faith in the Lord Jesus Christ and conversion to the reality of eternal life.” (“An Overview of Church Welfare Services,” p. 115.)

As you consider this area of responsibility, think about the following:

1. Does our home provide an atmosphere of love and security that will off-set some of the happenings in the world?
2. How do we as parents or individuals meet failures and problems? Do we continue to manifest a positive faith in the Lord despite what we face?
3. Do we have balanced activities as a family, that is, social and recreational as well as the Church meeting type?
4. How can families fulfill Bishop Brown's counsel to be prepared through gospel study?

Maintaining Contact with Children Who Have Left Home 18

Parents have appropriate concerns for older children who may be away from home.

Bill Lawrence and his wife, Martha, sat down to conduct their first family home evening without children in thirty years. Having children away from home was not new to them. It started when they sent their first son on a mission. Since that time missions, marriages, and college had taken one after another, bringing them to this Monday night alone in a big empty house. Being alone was not new, but this was different. It seemed so final.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
Helaman 5:6-14. Why did Helaman call his sons Nephi and Lehi?
Moses 5:12; 6:1; D&C 107:53-57. What did our first parent do for his children?
1 Nephi 2:8-11; 2 Nephi 1-4. The story of Lehi's continued work with his family.
Mosiah 1:1-8. King Benjamin's teachings to his older sons.
Alma 36-42. Alma instructs and makes assignments to his sons.
2. Read 17-49 to 17-54 of the Study Resources.

POINTS TO PONDER

The Goal Is Maturity

Bill sensed that Martha needed help over this hump in the road of parental life. And he knew her well enough not to put his arms around her and sympathize with her. She had always been a woman of action and attacked every job and every assignment with such vigor that every detail was soon marshalled into array. And, like all good workers, she enjoyed work. Getting her on an assignment would be better therapy than squeezes and kind words.

"Martha, I have been thinking of starting a tradition of writing a sort of family newsletter, maybe monthly or semiannually. I don't mean one of those newsy things like we get at Christmas. I mean something that could be helpful to our children in preserving the best we have done and

learned. For instance, I feel good tonight about how mature and dependable our children are. Maybe they have never thought of it; but they won't have as many problems as they would have had if we hadn't followed wise principles in raising them. I think if we were to write them a letter outlining the principles we used—and maybe some we should have—it may help them stabilize these principles in their own lives, and thus increase their maturity. It might also help them see the value of inculcating these principles in their own programs of rearing children, as long as we are careful not to make them feel we want to raise their children. That is their responsibility."

Bill and Martha tabulated the following list of principles:

1. Have as few rules as possible and still have a properly ordered home.
2. Enforce the rules consistently but kindly.
3. Don't jump to conclusions about guilt; investigate and listen so that an innocent child is not unjustly blamed or punished.
4. Ask, don't order. Then take time to persuade rather than coerce.
5. Plan ahead when making work assignments so as to avoid being or appearing to be inconsiderate.
6. Be patient with children. Do not preach, but use teaching moments.
7. Don't unnecessarily interrupt a child's activity to get him to do something for you. First assess what he is doing. Decide how discouraged he will be if he is interrupted and whether your assignment is more important than what he is doing. Bear in mind that a fully mature person governs wisely all of his own time and makes every decision on how he will use it. So a child is maturing when he makes decisions and pursues them, provided there is no wickedness displayed.

Questions for Meditation

1. How could the above principles act as a guide to the children of Bill and Martha?
2. How can these principles help Bill's and Martha's grandchildren?
3. How do these principles relate to Colossians 3:21?

A Parent Can Respond to Requests for Help

As Bill and Martha discussed the content and tone of the family letters they hoped to write, they realized that it would be a good idea to have some rules to follow to avoid being guilty of interfering. William and his wife already had five children. They had come very rapidly; and with them had come doctor bills, large house payments, automobile repair bills, and Church assessments that amounted to 15 percent of their meager income. Bill felt they should subsidize their son. Martha felt that William and Susan had to learn to manage their own affairs and learn to live within their means. They decided to obey the following rules:

1. Help when asked, unless the help requested is inappropriate.
2. Be sure that communication channels never get in such a state that their children cannot freely discuss their problems and be willing to ask for help.
3. Use Christmas, birthdays, and other occasions for wise giving.
4. Have a large garden and see that their children do not go away empty handed.
5. Do not criticize or do or say anything that could create problems.

Family Traditions Can Be Used to Reach Positive Goals

Bill and Martha decided that their next family home evening would be used to decide on a list of family traditions that they would like to establish or continue. They would have a week to think about it. They decided on the list below. As you

read it, try to understand what Bill and Martha had in mind. To help you do that, use this list of questions:

1. How will the older children benefit by this tradition?
2. How will Bill and Martha benefit by this tradition?
3. What principle of the gospel or of Church government will be taught or promoted by this tradition?
4. How can this tradition be used to promote the spiritual and physical welfare of the family?
5. How will this tradition perpetuate righteousness beyond the second generation?

Bill's and Martha's Traditions:

1. On the afternoon or evening of fast Sunday hold a spiritual family gathering patterned after the weekly family home evening. Let it be for all who can come conveniently. Do not let it degenerate into a monthly banquet that is a burden to Mother.
2. Hold a family reunion twice a year. One of these, on or near Martha's birthday in August, could be an all day outing. The other could be an adults only business meeting and formal dinner at a restaurant. It could be held on Bill's birthday. They could review family genealogy and other matters at this reunion.
3. Twice between these reunions send out a family letter.
4. Support the larger family reunions and genealogy meetings where possible.
5. Present each grandchild with a minimum Book of Remembrance at the time of his baptism.
6. In one of the now vacant bedrooms set up a grandchildren's library of the kind of books that would foster love of good literature, love of country, and love of God, family, and religion.

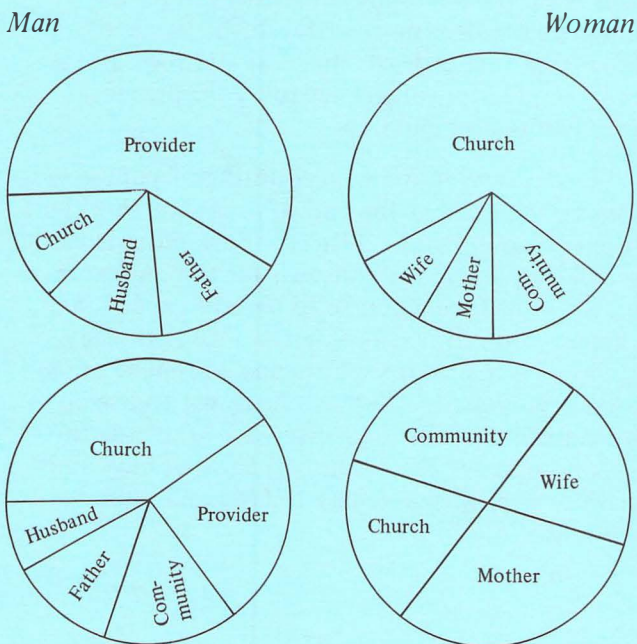
It is essential to establish gospel priorities in establishing and maintaining the family.

One of the greatest challenges that a man or woman faces is that of priorities. The dictionary defines priorities as a preferential rating of things that merit attention. A man or woman may have the following assignments that merit attention:

<i>Man</i>	<i>Woman</i>
Son of God	Daughter of God
Husband	Wife
Father	Mother
Provider	Church callings
Church callings	Community assignments
Community work	

The following diagrams illustrate the problems a man or woman might face in allocating time to each of these assignments:

Time Spent in Each Area



What are our major priorities and how can we accomplish those things that really matter the most?

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:

- Genesis 18:18, 19. Did Abraham set a good example in family priorities?
- Philippians 2:12. What is our first priority?
- Luke 22:32. Can we fully bless others when our own life is not in order?

2. Read 18-1 to 18-13 of the Study Resources.

POINTS TO PONDER

A Problem We All Face

Most of us find that there is often more to do, or there are more alternatives, than we can accomplish in the time available. Some have attempted to emphasize one role and completely neglect the others. Actually there is a constant juggling of these roles, as in the case of a man who may be involved with his work, family, Church callings, and community service all in one day. How can we allocate adequate time for each of the callings or assignments we have in this life?

Four Steps in Planning or Organizing for Eternal Life

The following are suggestions that could be used in organizing time:

1. *Identify your priorities and the goals you want to accomplish.* One of our prophets, President Harold B. Lee, has outlined our major priorities:

“Most men do not set priorities to guide them in allocating their time, and most men forget that the first priority should be to maintain their own spiritual and physical strength; then comes their family; then the Church, and then their professions; and all need time.” (*Bishop’s Training Course and Self-Help Guide*, sec. 2, p. 7.)

Remember, the major priorities of your life are these:

<i>Priority</i>	<i>Some Possible Goals</i>
Spiritual strength	Have daily scripture study and prayer.
Physical strength	Exercise daily; take fifteen minutes to plan the day.

Spouse	Go on a date, alone, once a week.
Children	Have meaningful communication each day with each child.
Church callings	Organize and prepare for all calls in the Church.
Profession	Plan workweek schedule each Monday.

Seek the Lord's help as you evaluate your priorities and decide where your time needs to be spent. The Prophet Alma said:

Read Alma 37:37.

2. *Plan.* Set aside time everyday to plan and organize your time to fulfill important priorities.

"The following remarks were made about the late President David O. McKay by his son: Now, I should like to give you Father's recipe for success. Without giving much background, we were up in Yellowstone Park and we had previously decided to go down the Grand Canyon of the Snake on the way home. At breakfast, on the day of departure, President McKay said, 'Edward, I was thinking this morning that we hadn't better take that road. The rain may have washed out that new highway.'

"I said, 'What time were you thinking about this?'

"He said, 'Four o'clock in the morning.'

"I said, 'Don't you *ever* rest, even on a vacation?'

"He said, 'No, I guess it is just habit; I just awaken and make my plans for the day.' Very careful planning.

"On another occasion, on his birthday, a reporter asked him the secret of his success, and he said,

'Do the nearest job at hand and do it well.'

"So, if you get up at four o'clock in the morning, plan well, and do the nearest job and do it well, with the inspiration and help of the Lord in everything you do, I guarantee that you will be a success." (*When Thou Art Converted, Strengthen Thy Brethren*, a Study Guide for the Melchizedek Priesthood Quorums of The Church of Jesus Christ of Latter-day Saints, 1974-75, pp. 190-91.)

Some people have found it helpful to make a daily checklist of things they need to do in order of priority. It could look as follows:

Things to Do Today

Date _____

1. Read one conference talk.
 2. Call my wife and tell her I love her.
 3. Take Jimmy to his ball game.
 4. Organize work activities
 5. Other
-

3. *Act.* Until you can say no to the unimportant, you can't say yes (and fulfill your commitment) to the important. There will come temptations from the adversary and others to let the things that matter most suffer at the hands of things that matter least. Business and recreation, for example, can sometimes rob your presence from family and children.

4. *Account.* Give an accounting of your actions to the Lord at the end of each day. President Brigham Young said: "Life is for us, and it is for us to receive to-day, and not wait for the millenium [sic]. Let us take a course to be saved today, and, when evening comes, review the acts of the day, repent of our sins, if we have any to repent of, and say our prayers; then we can lie down and sleep in peace until the morning, arise with gratitude to God, commence the labours of another day, and strive to live the whole day to God and nobody else." (*JD*, 8:124-25.)

Budgeting time and scheduling activities helps avoid unnecessary conflict in the home.

One of the most unusual parables Christ gave during his mortal ministry was that of the Unjust Steward (Luke 16:1-12). In the story, a master, who has heard rumors that his steward has been wasteful and foolish, demands an accounting to see if the accusations are true. The steward, knowing that he cannot adequately justify his management of the estate and that he would be terminated quickly calls the master's debtors to him and greatly reduces their debts. Such actions, he reasoned, would win him friends who would then hire him after his master terminated his services. The Savior said that the lord of the house commended the steward for his prudent actions. Then the Savior made a very significant statement: "For the children of this world are in their generation wiser than the children of light." (Luke 16:8.)

Whom did the Savior mean by the children of the world?

Who are the children of light?

In what ways are the children of the world wiser than the children of light?

What has this parable got to do with budgeting time and scheduling activities?

Was the Savior condoning dishonesty and the wasting of other's goods or was he making another point altogether? What was it?

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the parable of the Unjust Steward, Luke 16:1-12.
 2. Then read the following scriptures:
D&C 132:8. What is one of the great characteristics of the Lord's house?
D&C 60:13. How does the Lord feel about the wise use of time?
D&C 88:1-24. A good rule for better using our time effectively.
 3. Read 18-14 to 18-16 of the Study Resources.
-

POINTS TO PONDER

Wiser Than Children of the World

George Carlson had been on the stake high council for two years. A few months ago he had decided to go back to school in order to qualify for an important position that would soon be available in his company. He had also promised a neighbor that he would help him remodel his basement. Because George had felt a need for some physical exercise, he had joined the ward volleyball team. One night everything seemed to come together. George was expected to be at a stake Primary board meeting, go to his night class, play a volleyball game, help his neighbor put up paneling, attend a PTA meeting, and watch his son play a high school basketball game. "You know," he said to his wife, only half in jest, "an active member of the Church soon learns to become an expert in selective neglect."

"What do you mean by that?" she said.

"There's just no way to do everything, so you become good at selecting what you will neglect."

Speaking of the parable of the Unjust Steward, Elder James E. Talmage said:

"Our Lord's purpose was to show the contrast between the care, thoughtfulness, and devotion of men engaged in the money-making affairs of earth, and the half hearted ways of many who are professedly striving after spiritual riches. Worldly-minded men do not neglect provision for their future years, and often are sinfully eager to amass plenty; while the 'children of light,' or those who believe spiritual wealth to be above all earthly possessions, are less energetic, prudent, or wise. . . ."

"It was not the steward's dishonesty that was extolled; his prudence and foresight were commended. . . . The lesson may be summed up in this wise: Make such use of your wealth as shall insure you friends hereafter. Be diligent; for the day in which you can use your earthly riches will soon pass. Take a lesson from even the dishonest and evil; if they are so prudent as to provide for the only future they think of, how much more should you, who believe in an eternal future, provide therefor! If you have not learned wisdom and

prudence in the use of 'unrighteous mammon,' how can you be trusted with the more enduring riches? . . . Emulate the unjust steward and the lovers of mammon, not in their dishonesty, cupidity, and miserly hoarding of the wealth that is at best but transitory, but in their zeal, forethought, and provision for the future." (*Jesus the Christ*, pp. 463-64.)

Does this lesson apply to George Carlson? How do you suppose his business firm would feel about "selective neglect"? Surely his company has many demands on its resources, and would like to do many more things than it possibly can. How do successful companies manage their time and resource demands? Is it possible for George to be as wise as his company?

The Peter Kowalski family has seven children, ranging from age four to age twenty-one. They are all active in school and church, and have numerous demands on their time. Nevertheless the family has family prayers together each morning and night, all are present for each family home evening, and with but few exceptions they have meals with everyone there. Generally, when one family member has an activity or performance in which they are participants, there is at least one parent and one or more children present. "How do you manage to keep everything going so smoothly?" a neighbor asked one day. "You must have to do a lot of scheduling."

"Yes," Brother Kowalski answered, "we do schedule things carefully, but we've found that it is what precedes the actual scheduling that makes the difference. As a family we concentrate on those preliminary things, and the schedule just takes care of itself. We have four preliminary planning steps that we have nicknamed SAGE.

- S *Set Goals.* How can schedules and time budgeting be done effectively unless one knows what ends he is pursuing? The entire family joins in this goal setting process, which includes long- and short- range goals as well as family and individual goals.
- A *Allow for Compromise.* Once goals are set, areas of conflict and overlap are discussed, acceptable adjustments are made, compromises take place when necessary, and the groundwork is laid for scheduling activities.
- G *Gather Family Feedback.* It is important that each family member has an opportunity for input. Personal goals, special problems, and strong desires and feelings are discussed and incorporated in the planning process. This eliminates selfishness or dictatorial decrees. Family feedback must operate at all stages of this preliminary process.
- E *Establish priorities.* Another important step in this preliminary planning is the establishing of priorities. This is essential if things of lesser importance are not to push back things that are most important. Once all agree on priorities, scheduling of activities becomes much less difficult.

How do the Kowalskis measure up to the Savior's admonition about the children of light being as wise as the children of darkness? How do they differ from George Carlson? Read Doctrine and Covenants 58:26-28. What does it mean to be a wise servant? How would that counsel apply to our use of time in this life?

Living within available means is a necessary response to the financial requirements of marriage.

“Brother Harrison had been concerned about his financial problems for some time. He recalled with embarrassment the times he had criticized his wife for being too free with money when she went shopping. But when Sister Harrison reviewed her food expenditures and household supply purchases, he was ashamed because it was obvious that she was being frugal. As to the food budget, perhaps it was even questionable if the family were eating properly.

“One Sunday night, Bishop Barton admonished the ward members to ‘get out of debt.’ After meeting, Brother Harrison approached the bishop in a state of dejection. ‘Bishop, we’ve tried to get out of debt,’ he began, ‘but we can’t even make ends meet. I’ve chided my family not to spend so much, but it doesn’t seem to do any good. I’m two months past due on my car payments, and we don’t even have enough to fill the car with gas so I can drive to work. I’ll have to charge the gas again. Could you come over and see what is wrong?’

“Monday night the bishop visited the Harrisons. Michael Harrison was making a modest salary, but it was apparently not enough for his family to live on, even though other families seemed to manage on no more. Bishop Barton, with the help of Brother Harrison, first listed all of the family’s monthly obligations, such as house and automobile payments, medical bills, payment on water softener, payment for food plan, gas bills for car, utilities, and all other items.

“After comparing expenses and salary, the bishop said, ‘Why, your monthly obligations total \$140 more than your monthly take-home pay.’

“‘Oh, that can’t possibly be true! There must be a mistake,’ Brother Harrison said in disbelief. After reviewing the figures twice, he sat back bewildered, murmuring, ‘How could that have happened? How could that possibly have happened?’ ” (Quinn G. McKay, “It’s Easy to Say ‘Charge It,’ ” *Improvement Era*, Jan. 1968, pp. 59-60.)

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
Proverbs 22:7. What is the chief problem connected with borrowing?

D&C 104:78, 79. What is the Lord’s counsel in relation to debt?

D&C 104:12, 13, 54-56. What is the principle of stewardship? To whom does the wealth of the earth really belong?

D&C 136:25-27. What should one do if he cannot repay a debt at the time agreed? How does the Lord feel about preserving our wealth?

Luke 19:12-27. What does the Lord expect us to do with our earthly substance?

2. Read 18-17 to 18-22 of the Study Resources.

“Avoid Debt As You Would a Plague”

How would you answer Brother Harrison’s question, “How could that have happened”?

It is not uncommon for heads of families who follow unwise practices to find that their debts far exceed their ability to pay. Further, the problem is generally upon them before they are aware of it. Hence, Brother Harrison asked, “How could that have happened?”

How can we avoid getting into debt without knowing it? The answer is partly found in planning. Even as some people *plan* to get into debt, so some *plan* to avoid it. President Spencer W. Kimball has given us the following counsel:

“All my life, from childhood, I have heard the Brethren saying, ‘Get out of debt and stay out of debt.’ I was employed for some years in the banks, and I saw the terrible situation that many people were in because they had ignored that important counsel.

“I remember one day there came into my business place a man, and he said, ‘You know, I’ve got to have a hundred dollars. I’ll give you ten dollars for the use of a hundred dollars for one week.’ And I thought, ‘Have you gone crazy? What’s the matter? Ten dollars on one hundred dollars would be ten percent for a week, it would be about 500 percent for a year. What are you thinking about? Have you lost your reason? Why don’t you plan? Why don’t you anticipate your needs and then provide for them?’

“When I was in the bank I found a little extra time and needed a little extra money, so I kept

books for some of the stores in town, especially one little department store. One of the shocking things of my life was to find on the books the accounts of many of the people in the community that I knew. I knew them. I knew approximately what their income was, and then I saw them wear it away. In other words, I saw they were buying their clothes, their shoes, everything they had 'on time.'

"And I found that it was my duty to make the bills at the end of the month for them. And many of them couldn't pay at the end of the month. They couldn't pay even the installments that were arranged for them. And having been reared in a home that took care of its funds, I couldn't understand it. I could understand how a person could buy a home on time or perhaps could even buy an automobile on time. But I never could quite understand how anybody would wear clothes they didn't own or eat food that they had to buy 'on time.' I had a good deal to do with merchants in the town and found that their books were cluttered with accounts for food, for cheese, for bread, for milk, for other things." (CR, Apr. 1975, pp. 166-67.)

You may think it foolish for a man to agree to give ten dollars interest for one week for a loan of a hundred dollars, yet that is precisely what some of us do when we agree to pay "on time" for something we don't need. And the merchants make it easy. "Easy credit"—that's the problem. One may acquire many things on credit, but one thing he will never acquire in this way is freedom from

debt. We should avoid debt as we would a contagious plague.

If We Are in Debt, How Do We Get Out?

President Spencer W. Kimball tells the story of a young man who came to his office deeply in debt. As the result of President Kimball's assistance, the young man took a job in a hospital for eighty dollars a month. He walked to work instead of driving his car. He approached each of his creditors and made arrangements to pay his debts a little at a time. Finally, he agreed to make no new credit transactions. President Kimball says:

" . . . Here and there we finally got him to be willing to do this. It was only a matter of a few months until he had a better job, paying twice as much with prospects of even doubling, and doubling again, and he was getting along fine. He had a little cheap room, he had a little hot plate. He cooked his own egg every morning, and he ate bread and milk at night, and he ate at the hospital at noon for free. It was amazing how quickly he was out of debt, though it had run into thousands of dollars." (CR, Apr. 1975, p. 168.)

The secret to getting out of debt and staying there is, as this illustration shows, very simple: reduce your needs to essentials, spend less than you take in, and use the surplus to pay your creditors. The wisest rule of all, of course, is simply this: *Don't get into debt in the first place. Buy only what you need, and pay for it in cash.* In other words, *live within your means.*

Preparation for emergencies and wise use of excess resources requires prudence and planning.

“In section 1 of the great Doctrine and Covenants, a volume of modern scripture, we read these words: ‘Prepare ye, prepare ye for that which is to come. . . .’ (D&C 1:12.) Further in this same revelation are these warning words: ‘. . . I the Lord, knowing the calamity which should come upon the inhabitants of the earth. . . .’ (D&C 1:17.)

“What are some of the calamities for which we are to prepare? In section 29 the Lord warns us of ‘a great hailstorm sent forth to destroy the earth.’ (D&C 29:16.) In section 45 we read of ‘an overflowing scourge; for a desolating sickness shall cover the land.’ (D&C 45:31.) In section 63 the Lord declares he has ‘decreed wars upon the face of the earth. . . .’ (D&C 63:33.)

“In Matthew, chapter 24, we learn of ‘famines, and pestilences, and earthquakes. . . .’ (Matt. 24:7.) The Lord declared that these and other calamities shall occur. These particular prophecies seem not to be conditional. The Lord, with his foreknowledge, knows that they will happen. Some will come about through man’s manipulations; others through the forces of nature and nature’s God, but that they will come seems certain. Prophecy is but history in reverse—a divine disclosure of future events.

“Yet, through all of this, the Lord Christ has said: ‘. . . if ye are prepared ye shall not fear.’ (D&C 38:30.)” (Ezra Taft Benson in *CR*, Oct. 1973, p. 89.)

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
 Genesis 41:14-49. What did the Lord inspire Joseph to do in preparing for a time of famine?
 Genesis 41:53-57. What was the result?
 D&C 136:5-9. What kinds of preparations did the Lord command the Saints to make prior to their crossing the great plains to the Salt Lake Valley?
 D&C 136:10, 11. What special promises did he make to those who obeyed his counsel?
 D&C 78:7, 14. What does the Lord say will be the condition of Saints if they will but do the things he has commanded?
 2. Read 18-23 to 18-29 of the Study Resources.
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“If Ye Are Prepared Ye Shall Not Fear”

As you consider the calamities for which the Lord has warned us to prepare, consider the kinds of preparation you have made or are making. Do you have sufficient food and clothing to last you and your family for a year? What about fuel, needles, thread, and cash reserves? Can you sew, mend shoes, or make bread? Consider this practical advice from Elder Ezra Taft Benson:

“As to the foodstuffs which should be stored, the Church has left that decision primarily to the individual members. . . . Dry, whole, hard grains, when stored properly, can last indefinitely, and their nutritional value can be enhanced through sprouting, if desired.

“It would be well if every family have on hand grain for at least a year.

“From the standpoint of food production, storage, handling, and the Lord’s counsel, wheat should have high priority. Water, of course, is essential. Other basics could include honey or sugar, legumes, milk products or substitutes, and salt or its equivalent. The revelation to store food may be as essential to our temporal salvation today as boarding the ark was to the people in the days of Noah. . . .

“Concerning clothing, we should anticipate future needs, such as extra work clothes and clothes that would supply warmth during winter months when there may be shortages or lack of heating fuel. Leather and bolts of cloth could be stored, particularly for families with younger children who will outgrow and perhaps outwear their present clothes. . . .

“Wood, coal, gas, oil, kerosene, and even candles are among those items which could be reserved as fuel for warmth, cooking, and light or power. Some may be used for all of these purposes and certain ones would have to be stored and handled cautiously. It would also be well to have on hand some basic medical supplies to last for at least a year.” (*CR*, Oct. 1973, pp. 91-92.)

What About Long Range Preparations? Emergencies?

It is one thing to make preparations against things we know are coming because we have been warned again and again by prophets of God, and

another thing altogether to make preparations for those unforeseen calamities which threaten to deplete our family resources in one fell swoop. What about health insurance, for example? A \$20,000 medical bill could be a lifetime burden for the average family. What about car insurance? An accident in which one of the parties did not have liability insurance could literally wipe out the assets of the most frugal among us. What about life insurance? If the head of your family dies suddenly, is there enough insurance to cover living expenses until the youngest child is in school and/or the mother can get the training necessary to secure a good-paying job? Remember, "If ye are prepared ye shall not fear." (D&C 38:30.)

Will We Listen to the Lord's Prophets and Then Prepare?

The Lord's way to help us prepare for future calamities is to warn us in advance and give us sufficient time to put our affairs in order before the predicted moment of truth arrives. He has admonished his Saints to listen to and carefully consider the words of his prophets before it is too late.

Read D&C 1:37, 38.

"Here then is the key—look to the prophets for the words of God, that will show us how to prepare for the calamities which are to come. . . .

"The strength of the Church welfare program lies in every family following the inspired direction of the Church leaders to be self-sustaining through adequate preparation. God intends for his Saints to so prepare themselves 'that the church [as the Lord has said] may stand independent above all other creatures beneath the celestial world.' (D&C 78:14.)" (Benson in *CR*, Oct. 1973, pp. 89, 92.)

Will we listen to the Lord's warnings and prepare? What is the virtue in having living prophets to warn and counsel us if we ignore what they have to say? What good will it do in a day of calamity to realize that we have been faithfully warned but have failed to comply? The church of Jesus Christ is strong today because the early Saints of this dispensation refused to follow false prophets like James J. Strang and Sidney Rigdon and listened to and obeyed the counsel of President Brigham Young. President Harold B. Lee once said:

"Now, my brethren and sisters. . . . We have been told that we must patronize and foster home industry, avoid speculation, and make savings in

food and clothing for at least a year. We have had our leaders plead with us to pursue a course that would tend to keep us out of war. I admonish you in all sobriety and seriousness to listen and heed before it is too late." (*Stand Ye in Holy Places*, pp. 284-85.)

How Shall We Obtain a Year's Supply?

At the welfare session of the April conference in 1976, Bishop Vaughn J. Featherstone made the following practical suggestions in relation to family preparedness:

"1. Follow the prophet. He has counseled us to plant a garden and fruit trees. This year don't just think about it—do it. Grow all the food you possibly can. Also remember to buy a year's supply of garden seeds so that, in case of a shortage, you will have them for the following spring. I'm going to tell you where to get the money for all the things I'm going to suggest.

"2. Find someone who sells large bulk of grains, depending on your locale. Make arrangements to buy a ton or so of grain.

"3. Find someone who sells honey in large containers and make arrangements to buy what you can afford on a regular basis or buy a little additional sugar each time you go to the store.

"4. Purchase dry milk from the store or dairy, on a systematic basis.

"5. Buy a case of salt the next time you go to the store. In most areas, 24 one-pound packages will cost you less than \$5.

"6. Store enough water for each member of your family to last for at least two weeks.

"Where the foods I mentioned are not available or are not basic in your culture or area, make appropriate substitutions.

"Now you ask, 'Where do I get the money for these things? I agree we need them, but I'm having a hard time making ends meet.'

"Here is how you do it. Use any one or all of these suggestions, some of which may not be applicable in your country:

"1. Decide as a family this year that 25 or 50 percent of your Christmas will be spent on a year's supply. Many families in the Church spend considerable sums of money for Christmas. Half or part of these Christmas monies will go a long way toward purchasing the basics. I recall the Scotsman who went to the doctor and had an X-ray taken of his chest. Then he had the X-ray gift-wrapped and gave it to his wife for their anniversary. He couldn't afford a gift, but he wanted her to know his heart was in the right place. Brethren, give your

wife a year's supply of wheat for Christmas, and she'll know your heart is in the right place.

"2. When you desire new clothes, don't buy them. Repair and mend and make your present wardrobe last a few months longer. Use that money for all of your nonfood necessities that you feasibly can, such as furniture and clothing.

"3. Cut the amount of money you spend on recreation by 50 percent. Do fun things that do not require money outlay but make more lasting impressions on your children.

"4. Decide as a family that there will be no vacation or holiday next year unless you have your year's supply. Many Church members could buy a full year's supply of the basics from what they

would save by not taking a vacation. Take the vacation time and work on a family garden. Be together, and it can be just as much fun.

"5. If you haven't a year's supply yet and you do have boats, snowmobiles, campers, or other luxury possessions, sell or trade one or two or more of them and get your year's supply.

"6. Watch advertised specials in the grocery stores and pick up extra supplies of those items that are of exceptional value.

"7. Change the mix in your family's diet. Get your protein from sources less expensive than meat. The grocery bill is one bill that can be cut." ("Food Storage," *Ensign*, May 1976, pp. 116-17.)

Healthy interaction within the extended family is good.

As a parent or future parent, have you ever had any of the following concerns:

1. How to finance missions and college educations for your children.
2. How to provide emergency food, clothing, shelter, and fuel for your entire family for one year.
3. How to accomplish all the research for genealogy work that needs to be done.
4. How to foster family togetherness after children have left the home.
5. How to keep your children close to you amid their peer group pressures.
6. How to foster family togetherness between blood relatives.

If you have had such concerns, perhaps a family organization could be the answer.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
Abraham 2:15. How did Abraham show his concern for his extended family?
2 Nephi 4:1-12. How did Lehi show his concern for his extended family?
2. Read 18-30 to 18-32 of the Study Resources.

Saved Eternally As a “Chain of Families”

President Joseph F. Smith has indicated the ultimate destiny of families: “Who are there besides the Latter-day Saints who contemplate the thought that beyond the grave we will continue in the family organization? the father, the mother, the children recognizing each other in the relations which they owe to each other and in which they stand to each other? this family organization being a unit in the great and perfect organization of God’s work, and all destined to continue throughout time and eternity?” (Joseph F. Smith, *Gospel Doctrine*, p. 227.)

This perfect organization that is to exist eternally is not attainable by isolated family groups alone. Since parents are themselves children in the families of their own fathers and mothers, it follows that there needs to be a linking of family

units in a literal “chain of families” from the latest generation back to the beginning. “For we without them cannot be made perfect; neither can they without us be made perfect.” (D&C 128:18.)

The possible magnitude of this family chain can be seen in the following explanation: “If the average number of children in the families of the Church is about four, let us suppose that a couple has four children who grow to maturity and that each of these, on the average, has four children. If this rate of increase should continue in each generation for three generations or one hundred years, there would be 64 great-grandchildren; in two hundred years, 4,096 descendants; in the ninth generation, 262,304; in the twelfth, 16,787,456; and in the fifteenth, roughly five hundred years hence, 1,074,361,184 descendants, fully a third as many people as there are now in the whole world!” (“Why Family Organizations?” *Improvement Era*, Aug. 1965, p. 701.)

The challenge that is evident from the above hypothetical situation is staggering. How does a family take care of all its own personal needs and still reach out to other families in the family chain?

A Divine Solution

The Doctrine and Covenants gives the following commandment, “Organize yourselves; prepare every needful thing. . . .” (D&C 88:119.)

President Spencer W. Kimball has suggested one way for families to fulfill this assignment: “It is important for us also to cultivate in our own family a sense that we belong together eternally. . . . We ought to encourage our children to know their relatives. We need to talk to them, make effort to correspond with them, visit them, *join family organizations. . . .*” (“Ocean Currents and Family Influence,” *Ensign*, Nov. 1974, p. 112. Italics added.)

Let us illustrate the purpose of family organizations by the following examples:

A Beginning, Smaller Family— Husband and Wife

One young couple took two family home evenings to set up their family organization. In the first, they discussed basic objectives they had for their family and children. Some of these were:

1. Follow the counsel of Church leaders by holding regular family home evenings, obtaining a year's supply, and doing genealogical research.

2. Goals for children included missions, schooling, and family togetherness through established family traditions—Christmas, birthdays, and a yearly vacation.

These goals and objectives were written down with specific suggestions as to ways of implementing them.

*Medium Family—Husband,
Wife, and Children*

One family of seven children has implemented the following methods to organize their family:

1. Husband and wife meet once a week in a planning meeting. At this time activities for the coming week are correlated and discussed. Special family and individual needs are also discussed at this time.

2. The entire family meets once a month in a family correlation meeting. This is in addition to weekly family home evening. At this time three areas of priesthood service are discussed. The results are as follows:

a. *Missionary work.* Family missionary activity is discussed. One family has previously been selected to fellowship. The family missionary fund is discussed and the amount to date reported on. The entire family sends ten dollars a month to help support a full-time missionary. Reports from him are also considered.

b. *Genealogy.* Personal family books of remembrance are brought up-to-date, with each family member adding to his or her book spiri-

tual experiences from the past month.

c. *Welfare.* The coming Fast Sunday is discussed, and an appropriate purpose is selected for fasting. The family's progress toward obtaining their year's supply is discussed, as are welfare assignments that have been given by the ward.

In addition to the above, the father holds a monthly interview with each child to assess baptismal, missionary, and marriage preparation.

*Larger Family—Grandfamily
Organizations with Multi-
Descendents*

A family that has caught the vision of what can be done has purchased a ranch and established a family corporation to run it. The purpose of the ranch is to provide a place of refuge from overwork and worry and a place to just be together as a family.

This family organization has a yearly family reunion at the ranch, where some two hundred relatives mingle in social and spiritual activities. At this reunion assignments are given for genealogical research, and special family problems are discussed. This has resulted in a close and united family.

What Can You Do?

The above examples show a few ways that families can "organize themselves." It is possible in this life to plan, not only for the present, but for the eternities. This truly is the patriarchal order in action. Through prayer and planning, the Lord can guide you to fulfill this important responsibility.

Children have a God-given responsibility to care for older parents.

It has been said that it is hard to understand how one mother can care for seven children but that seven children often have difficulties caring for one aged mother. This ought not to be.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
Exodus 20:12. What is the command of God concerning parents?
Mark 7:9-13. How did the Savior feel about those who tried to sidestep their obligation toward parents?
2. Read 18-33 of the Study Resources.

POINTS TO PONDER

Some Case Studies of Those Who Properly Honored and Cared for Older Parents

1. Jesus—the ultimate example. Read Luke 2:41-52. How did the Savior relate to his parents? Read John 2:1-5. (Note that the Inspired Version of John 2:4 reads: “Jesus said unto her, Woman, what wilt thou have me to do for thee? that I will do; for mine hour is not yet come.” [Italics added.]) Finally, note John 19:25-27. Surely the Lord is the great example of his own commandment given to Moses to honor father and mother.

2. Joseph the Prophet honored his parents in their old age:

“So shall it be with my father: he shall be called a prince over his posterity. . . .

“And blessed also, is my mother, for she is a mother in Israel, and shall be a partaker with my father in all his patriarchal blessings. . . .

“Blessed is my mother, for her soul is ever filled with benevolence and philanthropy; and notwithstanding her age, she shall yet receive strength and be comforted in the midst of her house. . . .

“And again, blessed is my father, for the hand of the Lord shall be over him. . . .” (*Teachings of the Prophet Joseph Smith*, p. 39.)

3. The love of Joseph F. Smith for a foster mother:

Charles Nibley, former member of the First Presidency, recorded the following concerning an

incident in the life of President Joseph F. Smith:

“One touching little incident I recall which occurred on our first trip to the Sandwich Islands. As we landed at the wharf in Honolulu, the native Saints were out in great numbers with their wreaths of *leis*, beautiful flowers of every variety and hue. We were loaded with them, he, of course, more than anyone else. The noted Hawaiian band was there playing welcome, as it often does to incoming steamship companies. But on this occasion the band had been instructed by the mayor to go up to the ‘Mormon’ meetinghouse and there play selections during the festivities which the natives had arranged for. It was a beautiful sight to see the deep-seated love, and even tearful affection that these people had for him. In the midst of it all I noticed a poor old blind woman, tottering under the weight of about ninety years, being led in. She had a few choice bananas in her hand. It was her all—her offering. She was calling, ‘Iosepa, Iosepa.’ Instantly when he saw her he ran to her and clasped her in his arms, hugged her, and kissed her over and over again, patting her on her head, saying, ‘Mama, mama, my dear mama.’

“And with tears streaming down his cheeks he turned to me and said, ‘Charlie, she nursed me when I was a boy, sick and without anyone to care for me. She took me in and was a mother to me.’

“Oh, it was touching—it was pathetic. It was beautiful to see the great, noble soul in loving tender remembrance of kindness extended to him, more than fifty years before; and the poor old soul who had brought her love offering—a few bananas—it was all she had—to put into the hand of her loved Iosepa!” (Preston Nibley, *The Presidents of the Church*, pp. 262-63.)

4. Bishop Vaughn J. Featherstone’s experience with a grandmother:

“Several years ago we lived in Garden Grove, California. I was a produce supervisor for a large grocery chain. I dropped by home and picked up my young son Lawrence, who was three at the time. We went out to visit a farm to see if we could procure produce for that company. I went into the sheds, examined the produce; then I was told that Jack, the farmer, was in the house. I went to the front door and rang the bell. A little lady, probably 85 years old, white-haired, frail, stood in the doorway.

“I said, ‘Is Jack here?’

“‘No, he isn’t. His father just passed away, and he went to the hospital.’ And then she began to weep, and I said, ‘Are you Jack’s mother?’ She said, ‘Yes.’”

“‘I’m terribly sorry about your husband.’ And then I was no longer a produce buyer; I was a high priest in the Church, and I said to her, ‘Do you believe in the resurrection?’”

“‘I guess so.’”

“And then I said, ‘The Savior said, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.” (John 11:25.) And “In my Father’s house are many mansions: if it were not so, I would have told you.”’ (John 14:2.) And I went on with several scriptures about the resurrection.

“Then finally as I concluded I said, ‘Your husband will live again. He will be resurrected.’ I said, ‘Do you believe that?’ I couldn’t tell whether she did or not; I just knew she wasn’t comforted. So I said to her, ‘Do you believe in prayer?’”

“She said, ‘I used to pray, but lately if I get down on my knees I can’t get back up again. When I do pray, I forget what I’m supposed to pray about. And then when I’m down on my knees and no one comes, I just have to wait until someone does come.’”

“I said, ‘Would you like Lawrence and me to pray for you?’”

“She said, ‘Yes,’ and opened the door and we went in.

“I helped this sweet soul down onto her knees, and then we began to pray. I poured out my soul to the Lord to let a sweet blessing of comfort come to this spirit, to this little soul. About halfway through the prayer I felt a warmth and a peace come into my heart that I knew our prayers were answered.

“At the close of the prayer, I stood up and lifted this soul again from her knees. Peace radiated from her face. I held her hands for a moment and looked into her eyes. There was peace there.

“Lawrence and I left. She came over and stood in the doorway as we went out and climbed into the car.

“Lawrence turned around and looked at her and then he said to me. ‘Dad, she sure was a sweet old grandma.’” (CR, Oct. 1974, pp. 38-39.)

Do these case studies help in conveying what the Lord meant when he said to honor father and mother? Can you think of specific ways of honoring older parents and grandparents? What are some ways of dishonoring them? Consider the following from Elder Thomas S. Monson:

5. Harken unto thy father that begat thee and despise not thy mother when she is old:

“‘Mother forgotten’ is observed all too frequently. The nursing homes are crowded, the hospital beds are full, the days come and go—often the weeks and months pass—but mother is not visited. Can we not appreciate the pangs of loneliness, the yearnings of mother’s heart when hour after hour, alone in her age, she gazes out the window for the loved one who does not visit, the letter the postman does not bring. She listens for the knock that does not sound, the telephone that does not ring, the voice she does not hear. How does such a mother feel when her neighbor welcomes gladly the smile of a son, the hug of a daughter, the glad exclamation of a child, ‘Hello, Grandmother.’”

“There are yet other ways we forget mother. Whenever we fall, whenever we do less than we ought, in a very real way we forget mother.

“Last Christmas I talked to the proprietress of a Salt Lake City nursing home. From the hallway where we stood, she pointed to several elderly women assembled in a peaceful living room. She observed, ‘There’s Mrs. Hansen. Her daughter visits her every week, right at 3:00 P.M. on Sunday. To her right is Mrs. Peek. Each Wednesday there is a letter in her hands from her son in New York. It is read, then reread, then saved as a precious piece of treasure. But see Mrs. Carroll; her family never telephones, never writes, never visits. Patiently she justifies this neglect with words which are heard but do not convince or excuse, “They are all so busy.”’ Shame on all who thus make of a noble woman ‘mother forgotten.’”

“‘Harken unto thy father that begat thee,’ wrote Solomon, ‘and despise not thy mother when she is old.’ (Prov. 23:22.) Can we not make of a mother forgotten a ‘mother remembered?’” (CR, Oct. 1973, pp. 27-28.)

What Can Children Do to Care for Their Older Loved Ones?

The following is a list of suggestions:

1. Welcome them into our home when they are in need of care.
2. Show patience, understanding, and love for them.
3. Help take care of their temporal needs.
4. Give them love and encouragement to keep active if they are physically able.

In many cases, the responsibility to take care of older loved ones is very difficult and requires much sacrifice. There are many beautiful examples of families who have accepted and met this challenge. Great blessings await those who will demonstrate this kind of love and concern.

Appropriate preparation of estates, wills, and other arrangements brings emotional and financial security to the family.

“Frank and Sue, a young happily married couple with three children, own a lovely suburban home which is listed in Frank’s name. Frank dies very suddenly without having made a will, believing that a will was not necessary since Sue would automatically inherit whatever he had after his death. Sue finds that she cannot maintain the house and commute back and forth with the children, so she decides to sell it. According to the law in the area in which Sue lives, however, Sue owns only one-third of the house while the other two-thirds belongs to the three children, and she cannot sell without extended court procedures. An administrator must be appointed and the property appraised by special court appraisers. Even then, Sue may not touch the money from the sale without a court order each time she finds it necessary to make some expenditure. . . .

“Mark and Joan have been married for fifteen years, but they have no children. They have considerable property, including a home which is listed under Joan’s name. An accident takes Joan’s life, and when Mark attempts to dispose of the house, he finds that because his wife had made no will he is not the sole owner. Joan’s father, who had bitterly opposed their marriage and who had been estranged from them throughout their married life, is, according to probate law, owner of the house and of the stocks and bonds which Mark had bought with his savings and placed in Joan’s name for her protection. . . .

“A single woman married an older man who had a grown family by his first wife. He owned a house in combination with a store which was their sole means of livelihood. He died intestate (without a will) and she continued to run the store for a period of three months, after which a son by his first marriage had himself appointed administrator of the estate. She was forced, finally, to buy out the two-thirds interest which had, by law, gone to the children of his first marriage. Her husband’s intent had been that all his property should go to his second wife for her use during her lifetime, but, with no will, this was not possible.” (Celestia J. Taylor, “Family Protection—Wills—Estate Planning,” *Relief Society Magazine*, July 1967, pp. 545-46.)

Does a person’s obligation to provide for his family extend beyond this life?

Why should a man worry about what happens to his material goods after his death?

How would wise preparation relieve the anguish that comes with death?

STUDY INSTRUCTIONS

Do these things before you proceed.

1. Read the following scriptures:
Genesis 23: 1-20. What did Abraham do at Sarah’s death?
D&C 42:45. What is the best attitude about death?
D&C 83:2, 3. Do these obligations extend at all beyond death?
 2. Read 18-34 to 18-49 in the Study Resources.
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POINTS TO PONDER

Planning for the Inevitable

What man would not feel some pangs of regret if he were to know that his inadequate planning or foolish neglect left his wife and children facing heavy financial burdens or massive readjustment in the way they lived after his death. There are many ways to prepare for such eventualities. The following quiz should serve to introduce you to a few important considerations.

- Q. (True-False) I can make out a will without the help of a lawyer and have it valid in the sight of the law.
- A. Technically this is true, but it is unwise. There have been wills made out on envelopes or informally written elsewhere which were accepted as valid wills. However, the law is, of necessity, a precise and technical profession. Amateur wills may be valid, but they often contain errors or wording that may invalidate the entire will. It is much safer to work with someone skilled in the law and knowledgeable in the required wording of the state or nation in which you live.
- Q. Who should have a will?
- A. Usually all married couples with minor children should have a will. It can be used to design-

nate who is to care for minor children in the event neither spouse survives. All others who have significant property should consult an attorney as to the advisability of a will.

- Q. (True-False) It is wise for a person to have all property, such as homes, land, and automobiles, in joint ownership of both husband and wife so that if either dies it automatically passes to the other.
- A. Often joint ownership is wise, but not always. Careful consultation about local laws is necessary to see if joint tenancy is wise for you.
- Q. When I have children whom I know will carry out my wishes and not selfishly fight over my estate, why should I be concerned about making a will?
- A. There are two reasons why a will is important even in such a case as this. First, the law does not recognize verbal arrangements, and without a written will may intervene in ways directly contrary to your wishes. Secondly, sometimes parties other than children may contest the disposition of the estate. Without a carefully written will, long and expensive court proceedings and loss of portions of the estate may result.
- Q. What is the basic difference between term insurance, ordinary or whole life insurance, and an annuity?
- A. Term insurance is where the insured pays a stipulated rate (the *premium*) for a certain number of years (the *term*) for a specified death benefit (the *face amount*) to be paid to a designated person (the *beneficiary*). During the younger years it has the lowest premium because it is pure protection. If the insured lives beyond the specified term (usually from 5-20 years) he receives nothing. Ordinary or whole life (sometimes also called "straight life") combines protection with investment. The insured pays a fixed premium, usually for life but sometimes for a limited number of years, for the right of death benefit protection. However, his premium money is invested by the company, and some of these earnings are credited to the policyholder. This is called the policy's "cash value." The policyholder can use that cash in several ways specified in the policy. At younger ages whole life premiums are higher than for term insurance. An annuity is a policy that guarantees a fixed income for the life of the individual. The premiums may be paid over a long period of time or in one lump sum.
- Q. (True-False) Term insurance is the cheapest form of insurance because it provides pure protection and has no guarantees of any cash return if the person lives beyond the end of the term.
- A. While the premiums for term insurance are significantly lower at younger ages than for other types of life insurance, in the long run a whole life policy may be less expensive because the policyholder gets back part of his premium dollar in the cash value which accumulates interest.
- Q. What is wrong with the reasoning of the man who said, "I want to wait until I'm older to make out my will because later in life I'll know better what I want to do with my accumulated estate"?
- A. If you suggested that the man's error is in not knowing when he will die, that is correct; but it is only part of the problem. A will, unlike a contract can be revoked or changed anytime. It only becomes binding and permanent at death.
- Q. (True-False) If I want special arrangements for my funeral or burial, I must put this into my will to assure that it is carried out.
- A. Unusual requests that might involve special arrangements that you feel your family might not wish to comply with could be specified in a will to assure that your wishes be carried out. However, arrangements of a usual nature (such as the burial place and funeral program) can—usually be expressed to relatives or friends with full assurance that they will honor your desires. However, putting such requests in a will is acceptable if you wish.
- Q. (True-False) Income derived from the death benefits of an insurance policy are taxable as income though not at the same rate as regular income.
- A. While there may be exceptions to this rule in some countries, generally death benefits are not taxed as income to the beneficiary. However, the amount is usually included as part of the estate for estate tax purposes.
- Q. Do you understand the four possible ways of receiving payment on insurance?
- A. Basically there are four options for receiving the payment from a life insurance policy, and these options are given to the beneficiary.
- Lump Sum* payment. The total value of the face amount is paid in one payment.
 - Installment payments*. The face amount is paid in a fixed number of regular installments.
 - Life income payments*. A fixed amount of income is paid the beneficiary for life. Generally a certain number of payments are

guaranteed to another person should the beneficiary die prematurely.

- d. *Interest on the proceeds.* The beneficiary may choose to leave the face amount in deposit with the company and have the interest paid him. Of course, the beneficiary may withdraw all or part of the principle sum at any time.

Before filling out the self-evaluation checklist below, read 18-35 to 18-38 of the Study Resources for some further information on preparing for death.

Am I Preparing for My Family in Case of Death?

- | | Yes | No |
|--|-----|-----|
| 1. Do my wife and I both have current, valid wills? | ___ | ___ |
| 2. Have we designated in our wills whom we wish to serve as guardians of our children? | ___ | ___ |
| 3. Have I sufficient insurance to cover the costs of my funeral and burial and still provide sufficiently for my family? | ___ | ___ |
| 4. Are our wills, insurance policies, and other valuable papers in a safe but accessible place? | ___ | ___ |

- | | | |
|--|-----|-----|
| 5. Do my current designated beneficiaries reflect my wishes for the payment of my insurance, or have I added children or made other changes that need to be made on my policy? | ___ | ___ |
| 6. Have we talked about where we want to be buried and any special funeral arrangements we wish? | ___ | ___ |
| 7. Have we investigated the laws of inheritance in our state or country to see if any special arrangements need to be made in terms of having homes and property listed in the proper names? | ___ | ___ |
| 8. Have we discussed the use of resources, the way the insurance should be paid, and other wise planning moves in the case of death? | ___ | ___ |

(Note: Inheritance tax laws and estate planning requirements vary significantly from country to country and state to state. There are ways of gradually transferring estates to one's posterity prior to death, and in some cases this may be an improvement over some wills. Attorneys or other professional estate planners can help in such alternate plans.)

A Latter-day Saint home should be a haven and a place to which all members of the family may return for renewal of spirit, mind, and body.

I don't know what it was that I felt when I entered this home. You could say there was a special spirit about the home. It wasn't so much the furnishings or the architecture. It was the way each family member treated the other. Each member seemed to feel a special love for the other. This was especially evident as we knelt in family prayer and Linda, the youngest, prayed. "And Heavenly Father, we thank thee for each other, for the chance we have to live together on this earth. Help us to be worthy to live forever together." As we rose from our knees, we all seemed to feel a spirit of reverence. Oh, there were the occasional disagreements and family rifts, but these were handled in a spirit of love and understanding. It almost seemed to me that heaven wouldn't be a very strange place for this family, for they had a corner of it right here on earth.

President David O. McKay has said: "It is possible to make home a bit of heaven; indeed, I picture heaven to be a continuation of the ideal home." (*Gospel Ideals*, p. 490.)

This lesson will discuss practical suggestions to help you establish an ideal home.

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
D&C 42:45. How can this scripture be applied in our homes?
D&C 4:5-7. How does proper family life help us acquire the qualities listed here?
2. Read 19-1 to 19-15 of the Study Resources.

POINTS TO PONDER

Characteristics of an Ideal Home

Take out a sheet of paper and a pencil. At the top of the paper, write this heading: Characteristics of an Ideal Home. Now, turn to the Study Resources, 19-5 to 19-15. As you read, list under the above heading the specific characteristics of an

ideal home as suggested by the leaders of the Church. Your list could begin as follows:

Characteristics of an Ideal Home

1. An ideal home is not dependent on material possessions. The important characteristic is the spirit in the home.
2. Parents give specific happy time to their children.
3. Other characteristics.

Bringing Our Level of Conduct Up to the Ideal

Many people get very discouraged when they are presented with a description of the "ideal." Perhaps the foregoing activity has caused you to say "I'm so far from the ideal!" or "My family will never make it!" Discouragement and a negative attitude are tools of the adversary. They are opposite to a living faith in Christ.

Read 1 Nephi 3:7.

Was Nephi boasting?

What evidence do we have that he meant what he said?

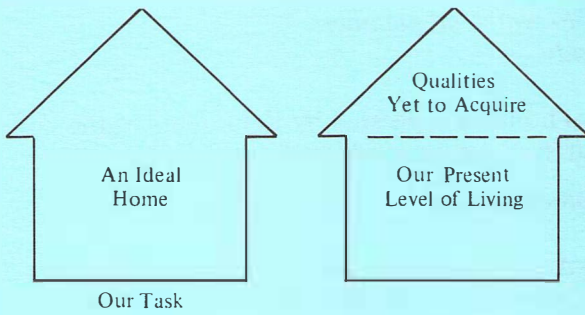
How does this apply to us as we seek the "Ideal" in our homes?

President Kimball has said:

"Throughout the Church hundreds of thousands of faithful Saints have truly consecrated their lives and their energies to the work of the Lord, secure in the assurance that thereby they please him.

"It is a disappointment, however, to find many others who are not willing to trust the Lord—or to trust in his promise when he says, 'Prove me and see.' I often wonder why men cannot trust their Lord. He has promised his children every blessing contingent upon their faithfulness, but fickle man places his trust in 'the arm of flesh' and sets about to make his own way unaided by him who could do so much." (*Faith Precedes the Miracle*, p. 3.)

Our Challenge—to Raise Our Level of Living



Some considerations:

1. Pick one area in which you would like to improve (use the list you compiled earlier).

2. Alma 17:2-4. Through prayer and fasting seek the Spirit of the Lord to help you improve in the chosen area.

Now read the following by President Heber J. Grant:

“I do not believe that any man lives up to his ideals, but if we are striving, if we are working, if we are trying, to the best of our ability, to improve day by day, then we are in the line of our duty. If we are seeking to remedy our own defects, if we are so living that we can ask God for light, for knowledge, for intelligence, and above all, for his spirit, that we may overcome our weaknesses, then, I can tell you, we are in the straight and narrow path that leads to life eternal. Then we need have no fear.” (*Gospel Standards*, pp. 184-85.)

Having the priesthood gives the father the right to perform those ordinances and to give those blessings which the Lord has ordained for the family.

“It was Sunday afternoon. We had all been to Sunday School and now the time approached for sacrament meeting. My young son, who felt that he had had enough church for the day, asked, somewhat negatively, ‘Dad, are you going to church again tonight?’ I quickly replied, ‘I sure am.’ His next question was ‘Why?’ Wishing to teach him a lesson on the importance of church attendance, I paused to bring into my mind the best possible answer.

“While I needed a little time to think, it seemed that my nine-year-old daughter Kathryn didn’t. She spoke right up. In response to the question of why I was going to church again, she said with conviction, ‘Because Dad is a priesthood man, that’s why.’ Her answer both shocked and thrilled me. My eyes moistened with tears as I considered the truth which she had so quickly and simply stated.

“As I sat there I found myself thinking, ‘A priesthood man—why, that’s better than being a Harvard man or a Princeton man, or any other kind of man.’ ‘I’m a priesthood man,’ I said silently. It sounded good. What an honor and what a joy it is to be a priesthood man!” (George Durrant, *Love at Home—Starring Father*, pp. 7-8.)

What does it mean to be a “priesthood man”? What blessings are available in a home that has a “priesthood man”?

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scriptures:
1 Samuel 2:27-36; 3:11-14; 4:10-18. Why did the Lord curse Eli and his sons?
D&C 121:39-46. In what spirit should the priesthood lead in the home?
2. Read 19-16 to 19-26 of the Study Resources.

POINTS TO PONDER

The Role of the Priesthood in the Home

“Numerous sociologists, educators and churchmen are becoming alarmed over the diminishing

role fathers generally in our society are playing in the home. Studies show and writers have pointed out that the influence of the father in the home has dropped off alarmingly. Responsibilities he used to assume are left to the mother to carry out or more often than not are not being carried out at all. Could this be one of the reasons for the tremendous growth in juvenile delinquency today in many countries? . . .

“Simply stated as regards to families, the patriarchal order includes the fact that the Father is the presiding authority in the home.

“Dr. John A. Widtsoe has written: . . .

“The position which men occupy in the family, and especially those who hold the Melchizedek Priesthood, is one of first importance and should be clearly recognized and maintained in the order and with the authority which God conferred upon man in placing him at the head of his household.

“There is no higher authority in matters relating to the family organization, and especially when that organization is presided over by one holding the higher Priesthood, than that of the father. . . . The Patriarchal order is of divine origin, and will continue throughout time and eternity. There is then a particular reason why men, women, and children should understand this order and this authority in the household of the people of God, and seek to make it what God intended it to be, a qualification and preparation for the highest exaltation for his children. In the home the presiding authority is always vested in the father and in all home affairs and family matters there is no other authority paramount.” (*The Savior, the Priesthood, and You*, 1973-74, Course of Study for the Melchizedek Priesthood Quorums of The Church of Jesus Christ of Latter-day Saints, pp. 164-65.)

Priesthood Is a Gift to Bless

What, then, is the purpose of the priesthood? The First Presidency has answered:

“When one holds the priesthood, he is the Lord’s ‘agent’ and is on ‘the Lord’s errand.’ (D&C 64:29.) He is called to stand as the Lord’s witness at all times and in all places. *The priesthood bearer’s first and greatest responsibility is to bless and teach those of his own household.*” (*When Thou Art Converted, Strengthen Thy Brethren, A*

Study Guide for the Melchizedek Priesthood Quorums of The Church of Jesus Christ of Latter-day Saints, 1974-75, p. ix. Italics added.)

Being a Priesthood Man Day by Day

Since having the priesthood gives a man the right to bless and teach, how does this apply to every day situations? How would a “priesthood man” react to the following:

With his wife—

He arrives home from work and finds that his wife has had a very difficult day. The children have been hard to manage and therefore much of the housework has been neglected.

His wife has been very depressed lately and feels she needs some spiritual strength.

With his children—

One of his children has lied about the whereabouts of a dollar on the dresser.

His youngest child is being very critical and seems to want attention.

His oldest boy will be ordained a deacon in two months.

At his work—

One of his associates misunderstands a request and gets upset.

Receiving the Blessings of the Priesthood as a Wife and Mother

Though she does not bear the priesthood, a woman has available to her all the blessings that

flow through the priesthood. How would a woman, who desires the priesthood to be in action in her home, react to the following:

1. In the ward, she has just been called to a position that overwhelms her.

2. She feels the need for a strong, spiritual relationship with her husband.

3. She senses that her oldest child is having special problems at school.

4. She has felt lately that she needs a special blessing from the Lord—a blessing of increased optimism and love for her family—a blessing for strength to meet the daily problems that arise as a mother performs her duties.

Some Questions

How can you seek the blessings of the priesthood in your life?

For men: From the above statements, why is it important for you as a priesthood bearer to be a worthy “priesthood man”?

For women: As you seek an eternal partner, why is it important that you look for a man who honors the priesthood?

When was the last time you sought for a blessing from your father* or husband? How could your attitude toward priesthood blessings affect how the priesthood will be in action in your future home?

*In the case where the father is either inactive or not a member, we have the right to seek a blessing from quorum leaders or from our bishop.

Establishing a gospel oriented family on earth is a foreshadowing of the glorious fulness that will come hereafter.

In the middle of a bitter argument over family finances, Bill Morgan stopped in mid-sentence and stared at his wife with a strange expression. "It's not enough," he said with surprise.

"What's not enough?" his wife snapped.

"Temple marriage. It's like having a concrete canal with no water."

"What *are* you talking about?" Susan demanded, thoroughly exasperated now. "We were talking about money, remember?"

"It suddenly hit me. *Temple* marriage is not eternal marriage. It's like having a perfectly constructed canal that doesn't carry water."

Now Susan's anger was fading too. "What do you mean?"

"Temple marriage is the channel for eternal marriage, but you can have the canal without having it filled with water. Look," he said earnestly, "suppose at this very moment the roof of our home were to cave in and kill us both." He smiled faintly. "We have a temple marriage. Do you think we would have an eternal marriage? Think about our marriage for a moment. Do you think it is a celestial marriage?"

His wife shook her head slowly. "Probably not, and what an awful thought."

Bill nodded soberly. "Somehow we've just assumed that being married in the temple was enough. But we've got to work at building a celestial marriage. We have the channel. Let's fill it with what it was intended to carry."

STUDY INSTRUCTIONS

Do these things before you proceed:

1. Read the following scripture:
D&C 132:20-23. Though you've read it before, reread the Lord's promise to those who build marriages his way.
2. Read 20-1 to 20-14 of the Study Resources.

POINTS TO PONDER

Celestial, Terrestrial, or Telesstial

In section 76 of the Doctrine and Covenants, the Lord describes the three great levels of eternal

achievement. He tells us, in some detail, what each kingdom is like, what general type of behavior is required for each, and the rewards that come to those assigned to the three. These levels of achievement could be generalized as follows:

Celestial: Characterized by a deep commitment to God and his ways—known as valiance. Inhabitants have given whatever was required in order to achieve this glory. Obedience is their watchword. For their reward they receive a fulness of joy, the association of the Father and Son, and the right to an eternal family.

Terrestrial: Characterized by good, honest behavior but without the commitment to Christ found in the celestial level. These are the honorable men of the earth. Though they enjoy great glory, they do not receive of the highest glory, and they have not the association of the family or of God the Father.

Telesstial: Characterized by concern for self. Inhabitants are the "wicked" of the earth who cared not for God or their fellowman. Their glory, like that of the stars, is beautiful and wonderful but pale in comparison to the two glories above it. There is no association with the Father or the Son.

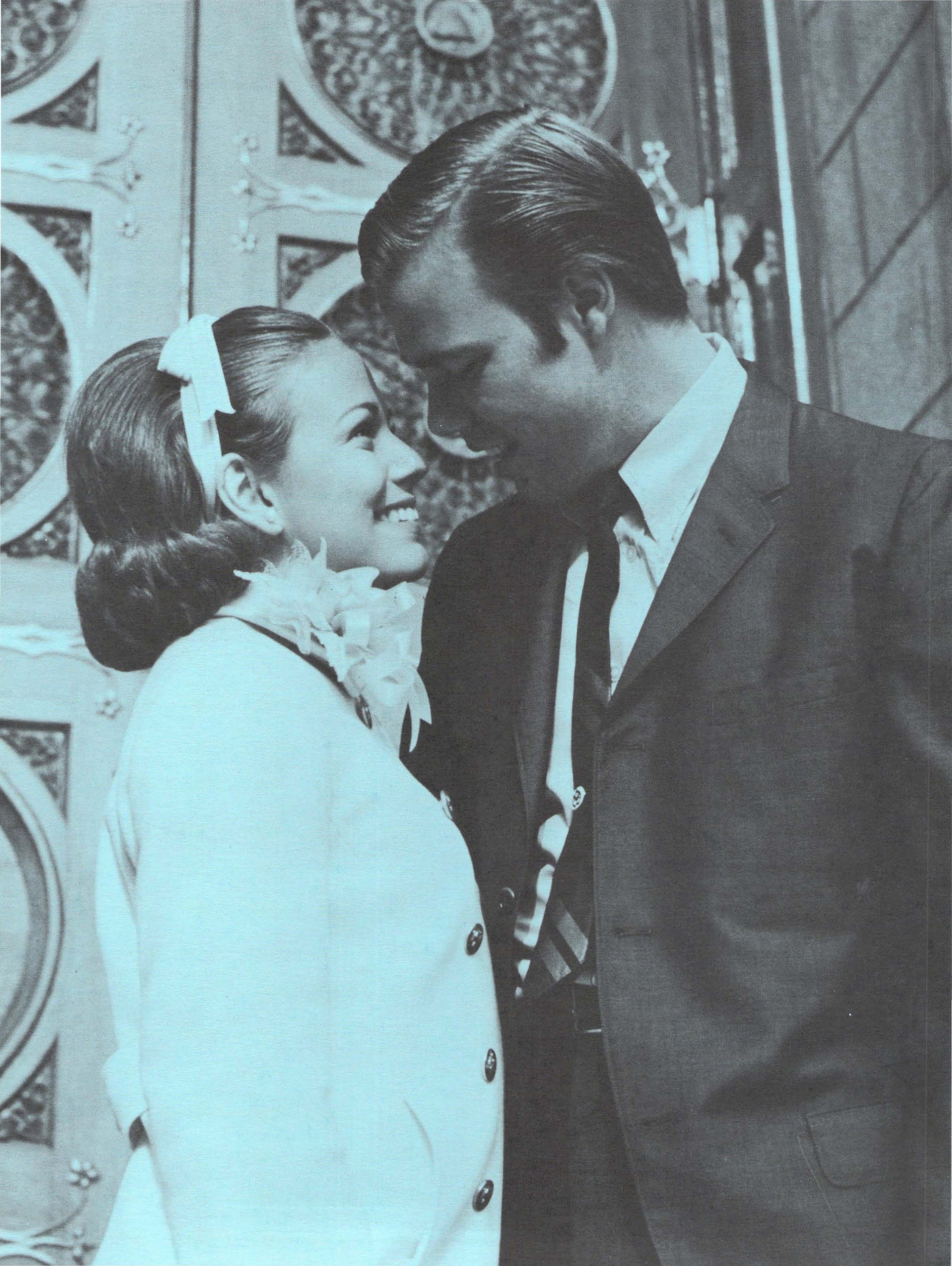
In a way, these levels of eternal achievement can be used as measures of present living. Note carefully in the accompanying chart the things which constitute the various kinds of marriages. Are they not related to the eternal levels? Couldn't marriages be classed as telesstial, terrestrial, or celestial? What level is yours? What level do you want it to be?

This is not meant to suggest that the celestial level of marriage exists only in the Church. Many people have lived and do live exemplary principles and so have built solid, happy marriages even though they have not as yet received the gospel. Similarly, even in the Church we may find marriages at all three levels.

In reality, there are probably elements of all three levels in most marriages. Even those that are successful and basically operating at a celestial level may have occasional times when they drop to a lower level. These categories are generalized so as to illustrate the potential we may strive for and the problems we should strive to eliminate.

Spiritual Levels of Marriage Relationships

Level of Marriage Phases of Married Life ↓ →	Telestial	Terrestrial	Celestial
Quality of Love	SELFISH Physical—Transitory	MUTUAL Physical—Stable	ETERNAL Physical/Spiritual— Everlasting
Focus of Life	SELF-GRATIFICATION Material things predominant Cultural involvement ignored Spiritual elements submerged Relationship with God rejected	HONORS OF MEN Cultural involvement predominant Material possessions dominant Spiritual elements submerged Relationship with God optional	FAVOR OF GOD Relationship with God predominant Spiritual elements dominant Cultural development valued Material things appreciated
Process of Communication	CONFRONTIVE Accusatory Confused Erratic DEVASTATING	SUPPORTIVE Helpful Clear Smooth SATISFYING	ELEVATING Inspiring Transparent Uplifting EDIFYING
Home Atmosphere and Attitude	CONTENTIOUS Competition Jealousy UNHAPPY	COOPERATIVE Mutual Respect Affection HAPPY	HARMONIOUS Unity Devotion JOY
Effect or Destiny	EARLY TERMINATION	UNTIL DEATH	ETERNAL INCREASE



(1-1) INTRODUCTION

The gospel of Jesus Christ teaches that man is an eternal being, made in the image and likeness of God. It also holds that man is a literal child of God and has the potential, if faithful to divine laws and ordinances, of becoming like his heavenly parent. These truths are generally well understood by Latter-day Saints.

Less well understood, however, is the fact that God is an exalted man who once lived on an earth and underwent experiences of mortality. The Prophet Joseph Smith refers to this as “the great secret.” (*Times and Seasons* 5:613 [15 Aug. 1844]). See also Joseph Smith, *Teachings of the Prophet Joseph Smith*, p. 345.) The progression of our Father in heaven to godhood, or exaltation, was strictly in accordance with eternal principles, “for he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.” (D&C 88:22.)

By definition, exaltation includes the ability to procreate the family unit throughout eternity. This our Father in heaven has power to do. His marriage partner is our mother in heaven. We are their spirit children, born to them in the bonds of celestial marriage.

The Lord would have all his children attain exaltation, but men must have their agency. Only those who subscribe by ordinance and by faithful adherence to covenant are worthy of “a continuation of the seeds forever and ever.” (D&C 132:19.)

GOD WAS ONCE A MORTAL MAN

(1-2) He Lived on an Earth like Our Own

“God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit and who upholds all worlds and all things by his power was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another.” (Smith, *Teachings*, p. 345.)

(1-3) He Experienced Conditions Similar to Our Own and Advanced Step by Step

“Remember that God, our heavenly Father, was perhaps once a child, and mortal like we ourselves, and rose step by step in the scale of progress, in the school of advancement; has moved forward and overcome, until He has arrived at the point where He now is. ‘Is this really possible?’ Why, my dear friends, how would you like to be governed by a ruler who had not been through all the vicissitudes of life that are common to mortals? If he had not suffered, how could he sympathise with the distress of others? If he himself had not endured the same, how could he sympathise and be touched with the feelings of our infirmities? He could not, unless he himself had passed through the same ordeal, and overcome step by step.” (Orson Hyde in *JD*, 1:123.)

GOD IS NOW AN EXALTED MAN WITH POWERS OF ETERNAL INCREASE

(1-4) Our Father in Heaven Lives in an Exalted Marriage Relationship

“No matter to what heights God has attained or may attain, he does not stand alone; for side by side with him, in all her glory, a glory like unto his, stands a companion, the Mother of his children. For as we have a Father in heaven, so also we have a Mother there, a glorified, exalted, ennobled Mother.” (Melvin J. Ballard, as quoted in Bryant S. Hinckley, *Sermons and Missionary Services of Melvin J. Ballard*, pp. 205-6.)

(1-5) We Are Literal Children of God, Part of His Family Unit

“We are the children of God, our Heavenly Father. We are members of his family. We are his spirit offspring. We were born in the premortal life as spirit beings, sons and daughters of a glorified, perfected, exalted being. This holy being himself lives in the family unit. He has a fullness of glory and power and might and dominion. . . . We are the literal offspring of the most glorious personage of whom it is possible to conceive. He is God Almighty, our Heavenly Father.” (Bruce R. McConkie, “Households of Faith,” *Ensign*, Apr. 1971, p. 4.)

(1-6) We Lived with Our Heavenly Parents Prior to Coming to Earth

“I want to tell you, each and every one of you, that you are well acquainted with God our Heavenly Father, or the great Elohim. You are all well acquainted with him, for there is not a soul of you but what has lived in his house and dwelt with him year after year; and yet you are seeking to become acquainted with him, when the fact is, you have merely forgotten what you did know.” (Brigham Young, *Discourses of Brigham Young*, p. 50.)

MEN ARE GODS IN EMBRYO

(1-7) We Have the Potential to Become like Our Heavenly Parents

“Man is the child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of our earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages of aeons, of evolving into a God.” (The First Presidency [Joseph F. Smith, John R. Winder, Anthon H. Lund], “The Origin of Man,” *Improvement Era*, Nov. 1909, p. 81.)

(1-8) This Potential Was Transmitted to Us Through Our Spiritual Birth

“We were born in the image of God our Father, he begot us like unto himself. There is the nature of deity in the composition of our spiritual organization; in our spiritual birth, our Father transmitted to us the capabilities, powers and faculties which he himself possessed, as much so as the child on its mother’s bosom possesses, although in an undeveloped state, the faculties, powers and susceptibilities of its parent.” (Lorenzo Snow, *Deseret Weekly News*, 20:597.)

(1-9) Exaltation Is Attained “by Going from One Small Degree to Another”

“Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to

sit in glory, as do those who sit enthroned in everlasting power. . . .

“When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the Gospel—you must begin with the first, and go on until you learn all the principles of exaltation.” (Smith, *Teachings*, pp. 346-48.)

EXALTATION IS ATTAINABLE ONLY IN FAMILY UNITS

(1-10) The Family Is the Basic Unit of Time and Eternity

“Eternal families have their beginning in celestial marriage here in mortality. Faithful members of them continue in the family unit in eternity, in the highest heaven of the celestial world, where they have eternal increase. (D. & C. 131:1-4; 132:16-32.) Perfect peace and a full endowment of all good graces attend such eternal families. By obedience to the laws of the gospel (which are celestial laws), Latter-day Saint families begin here and now to enjoy much of that peace, joy, love, and charity which will be enjoyed in eternal fullness in the exalted family unit.” (Bruce R. McConkie, *Mormon Doctrine*, p. 273.)

(1-11) Family Units Sealed by Priesthood Authority Remain Intact Throughout Eternity

“Through the restoration of the priesthood held by Elijah, knowledge has been given to the Church that *each family unit*, where the parents have been married for time and for eternity, shall *remain intact through all eternity*. Moreover, each family unit is to be *linked to the generation which went before*, until all the faithful, who have proved their title to family membership through obedience to the gospel, shall be joined in *one grand family* from the beginning to the end of time, and shall find place in the celestial kingdom of God. *In this way all who receive the exaltation become heirs of God, and joint-heirs with Jesus Christ in the possession of eternal family relationships.* . . .

“Eventually, when this work is perfected, and Christ delivers up to his Father the keys and makes his report, and death is destroyed, then that great family from the days of Adam down, of all the righteous, those who have kept the commandments of God, will find that they are *one family, the family of God*, entitled to all the blessings that pertain to the exaltation.” (Joseph Fielding Smith, *Doctrines of Salvation*, 2:67-68.)

ONLY THROUGH CELESTIAL MARRIAGE CAN A PERSON BECOME LIKE GOD

(1-12) The Lord Commands Marriage

“Many people imagine that there is something sinful in marriage; there is an apostate tradition to that effect. This is a false and very harmful idea. To the contrary, God not only commends but He commands marriage. While man was yet immortal, before sin had entered the world, our Heavenly Father Himself performed the first marriage. He united our first parents in the bonds of holy matrimony and commanded them to be fruitful and multiply and replenish the earth. This command He has never changed, abrogated or annulled; but it has continued in force throughout all the generations of mankind.” (Joseph F. Smith, *Juvenile Instructor*, 1 July 1902, p. 400.)

(1-13) Exaltation Is Based on Celestial Marriage

“If you want salvation in the fullest, that is exaltation in the kingdom of God, so that you may become his sons and his daughters, you have got to go into the temple of the Lord and receive these holy ordinances which belong to that house, which cannot be had elsewhere. *No man shall receive the fulness of eternity, of exaltation, alone; no woman shall receive that blessing alone; but man and wife, when they receive the sealing power in the temple of the Lord, if they thereafter keep all the commandments, shall pass on to exaltation, and shall continue and become like the Lord.* And that is the destiny of men; that is what the Lord desires for his children.” (Smith, *Doctrines of Salvation*, 2:43-44.)

(1-14) “Then Shall They Be Gods, Because They Have No End”

“But if we are married for time and for all eternity and it is sealed upon our heads by those who have the authority so to seal, and *if we then keep our covenants and are faithful to the end*, we shall come forth in the resurrection from the dead and receive the following promised blessings:

“*Then shall they be gods.* . .

“So if you want to enter into exaltation and become as God, that is a son of God or a daughter of God, and receive a *fulness* of the kingdom, then you have got to abide in his law—not merely the law of marriage but *all* that pertains to the new and everlasting covenant—and then you have the

‘continuation of the lives’ forever, for the Lord says:

“This is *eternal lives*—to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law.’ (D&C 132:24.)” (Smith, *Doctrines of Salvation*, 2:62-63.)

(1-15) Only Resurrected and Glorified Beings May Become Parents of Spirit Offspring

“So far as the stages of eternal progression and attainment have been made known through divine revelation, we are to understand that only resurrected and glorified beings can become parents of spirit offspring. Only such exalted souls have reached maturity in the appointed course of eternal life; and the spirits born to them in the eternal worlds will pass in due sequence through the several stages or estates by which the glorified parents have attained exaltation.” (A Doctrinal Exposition by the First Presidency [Joseph F. Smith, Anthon H. Lund, Charles W. Penrose] and the Twelve, “The Father and the Son,” *Improvement Era*, June 1916, p. 942.)

CELESTIAL MARRIAGE BRINGS MANY BLESSINGS

(1-16) Celestial Marriage Has Benefits for This Life As Well As Eternity

“. . . Young men and young women who would live the happiest lives would do well to prepare themselves to be worthy of that form of marriage which God has ordained—the union of a man and woman worthy to have their marriage solemnized in the temple of the Most High. There as true lovers kneel to plight their troth, each may cherish the assurance of the following:

“First, that their married course begins in purity. The children who come to bless the union are guaranteed a royal birth so far as inheriting a clean body is concerned.

“Second, that their religious views are the same. The difficulty of rearing children properly is aggravated when Father and Mother have divergent views regarding doctrine and church affiliation. (Another great advantage of seminaries, auxiliaries, Sunday School, etc., you meet those of your own Church!)

“Third, that their vows are made with the idea of an eternal union, not to be broken by petty misunderstandings or difficulties.

“Fourth, that a covenant made in God’s presence and sealed by the Holy Priesthood is more binding than any other bond.

“Fifth, that a marriage thus commenced is as eternal as love, the divinest attribute of the human soul.

“Sixth, that the family unit will remain unbroken throughout eternity.” (David O. McKay, *Gospel Ideals*, p. 465.)

(1-17) Celestial Marriage Prepares Men to Be Kings and Priests unto God

“Those who endure in perfect faith, who receive the Melchizedek Priesthood, and who gain the blessings of the temple (including celestial marriage) are eventually ordained *kings* and *priests*. These are offices given faithful holders of the Melchizedek Priesthood, and in them they will bear rule as exalted beings during the millennium and in eternity. (Rev. 1:6; 5:10.)” (McConkie, *Mormon Doctrine*, p. 599.)

(1-18) Celestial Marriage Makes Women Queens and Priestesses unto Their Husbands

“If righteous men have power through the gospel and its crowning ordinance of celestial marriage to become kings and priests to rule in exaltation forever, it follows that the women by their side (without whom they cannot attain exaltation) will be *queens* and *priestesses*. (Rev. 1:6; 5:10.) Exaltation grows out of the eternal union of a man and his wife. Of those whose marriage endures in eternity, the Lord says, ‘Then shall *they* be gods’ (D. & C. 132:20); that is, each of them, the man and the woman, will be a god. As such they will rule over their dominions forever.” (McConkie, *Mormon Doctrine*, p. 613.)

(1-19) Celestial Marriage Makes It Possible for Us to Claim Our Mortal Children in Eternity As Well As to Propagate Ourselves Throughout Eternity

“Parents will have eternal claim upon their posterity and will have the gift of eternal increase, if they obtain the exaltation. This is the crowning glory in the kingdom of God, and they will have no end. When the Lord says they will have no end, he means that all who attain to this glory will have the blessing of the continuation of the ‘seeds’ forever. Those who fail to obtain this blessing come to the ‘deaths,’ which means that they will have no increase, forever. *All who obtain this exaltation will have the privilege of completing the full measure of*

their existence, and they will have a posterity that will be as innumerable as the stars of heaven. . . .

“The Father has promised us that through our faithfulness we shall be blessed with *the fulness of his kingdom*. In other words we will have the privilege of becoming *like him*. *To become like him we must have all the powers of godhood; thus a man and his wife when glorified will have spirit children* who eventually will go on an earth like this one we are on and pass through the same kind of experiences, being subject to mortal conditions, and if faithful, then they also will receive the fulness of exaltation and partake of the same blessings. There is no end to this development; it will go on forever. *We will become gods and have jurisdiction over worlds, and these worlds will be peopled by our own offspring*. We will have an endless eternity for this.” (Smith, *Doctrines of Salvation*, 2:43-44, 48.)

(1-20) SUMMARY

As shown in this chapter, our Father in heaven was once a man as we are now, capable of physical death. By obedience to eternal gospel principles, he progressed from one stage of life to another until he attained the state that we call exaltation or godhood. In such a condition, he and our mother in heaven were empowered to give birth to spirit children whose potential was equal to that of their heavenly parents. We are those spirit children.

We have also seen that the family is the basic unit of society, both in time and in eternity. Only those couples who are sealed in the bonds of celestial marriage by the powers of the holy priesthood of God may expect to enjoy the great blessing of perpetuating their family units throughout eternity. It is this fact that makes marriage in a temple of God such an important step in our eternal progression. Elder Bruce R. McConkie has written this:

“Celestial marriage is a holy and an eternal ordinance; as an order of the priesthood, it has the name the *new and everlasting covenant of marriage*. Adam was the first one on this earth to enter into this type of union, and it has been the Lord’s order in all ages when the fulness of the gospel has been on earth. Its importance in the plan of salvation and exaltation cannot be overestimated. *The most important things that any member of The Church of Jesus Christ of Latter-day Saints ever does in this world are: 1. To marry the right person, in the right place, by the right authority; and 2. To keep the covenant made in connection with this holy and perfect order of matrimony—thus assuring the obedient persons of an inheritance of exaltation in the celestial kingdom.*” (*Mormon Doctrine*, p. 118.)





(2-1) INTRODUCTION

Through his atonement, Jesus Christ provided the power and foundation whereby eternal marriage can be launched and carried forward to success through the trials of mortal life. In fact, everything we do in our lives, including our married lives, depends upon and flows out of the mission of Christ.

If the Atonement had not made it possible for a couple first to obtain a forgiveness of sins, they could not have an eternal sealing of their marriage. Perhaps some couples go to the temple unworthily due to failure to comply with the first principles of the gospel. These, too, because of the Atonement, can put their lives in order through repentance and subsequently have their marriage come under divine approval.

If there were no resurrection, our eternal marriage would be meaningless. Eternal marriage is the marriage of resurrected beings in the highest degree of the celestial kingdom. Without the gift of the Holy Ghost we would not be able to comprehend the eternal marriage covenant. All of these things come to us because of the Atonement. If the Atonement did not continue to remit the sins we repent of almost daily as we endure to the end, we could not survive the hardships and trials of marriage and the other hardships that may come upon us. If we did not know how urgently we need Christ's forgiveness, we might not forgive one another. Thus our knowledge of the Atonement has a great bearing on building a successful marriage.

OUR CONCEPT OF CELESTIAL MARRIAGE IS BASED ON THE RESURRECTION

(2-2) Christ's Atonement Overcomes the Effects of the Fall

"Adam's transgression brought these two deaths: spiritual and temporal—man being banished from the presence of God, and also becoming mortal and subject to all the ills of the flesh. In order that he should be brought back again, there had to be a *reparation of the broken law*. Justice demanded it.

"The fall brought death. That is not a desirable condition. We do not want to be banished from the presence of God. We do not want to be subject forever to mortal conditions. We do not want to die and have our bodies turn to dust, and the spirits that possess these bodies by right, turned over

to the realm of Satan and become subject to him.

"But that was the condition; and if Christ had not come as the atoning sacrifice, in demand of the law of justice, to *repair* or to *atone* or to *redeem* us from the condition that Adam found himself in, and that we find ourselves in; then mortal death would have come; the body would have gone back to the dust from where it came; the spirit would have gone into the realms of Satan's domain, and have been subject to him forever. Justice demanded that the law which was broken be repaired. Justice demanded that by the giving of life Adam and his posterity will be brought back into the presence of God.

"To *amend* the broken law and redeem us from the power which death held over us through the fall, it was necessary that we be redeemed by an infinite sacrifice by the shedding of blood. For this purpose Jesus Christ came into the world, for he had volunteered in the pre-existence to come and die that we might live." (Joseph Fielding Smith, *Doctrines of Salvation*, 1:122.)

(2-3) The Resurrection Unites a Properly Married Couple Forever

"I am not so interested in heaven unless I may continue my association with those I love, and that is all of you, my brothers and sisters, but especially my companion, my children, my grandchildren, and my progenitors.

"I am grateful to belong to a Church that teaches that the relationship between the husband and the wife, between the father and the mother, and between the children and the parents, is intended to be and is eternal in its nature, if we will just prepare for that type of relationship. No principle, doctrine, or practice is so distinctive or so appealing to the human reason as is the perpetuity of the family. The more I think about the gospel the more I see that it revolves about the family and its eternal association." (ElRay L. Christiansen, "Eternal Association of Family," *Improvement Era*, Dec. 1960, p. 952.)

(2-4) The Continuation of the Seeds Is Dependent on Celestial Marriage and a Celestial Resurrection

"Those who gain eternal life (exaltation) also gain *eternal lives*, meaning that in the resurrection they have *eternal 'increase,' 'a continuation of the seeds,' 'a continuation of the lives.'* Their spirit

progeny will 'continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them.' (D. & C. 131:1-4; 132:19-25, 30, 55.)

"'Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the holy priesthood,' the Prophet says, 'they will cease to increase when they die; that is, they will not have any *children after the resurrection.*'

"The opposite of eternal lives is *eternal deaths*. Those who come up separately and singly in the resurrection and who therefore do not have spirit children eternally are said to inherit 'the deaths.' (D. & C. 132:16, 17, 25.)" (Bruce R. McConkie, *Mormon Doctrine*, p. 238.)

WE HAVE TO BECOME CLEAN FROM OUR SINS THROUGH THE ATONEMENT TO OBTAIN THE BLESSINGS PROMISED US THROUGH CELESTIAL MARRIAGE

(2-5) Justice Demands a Payment for Every Broken Law, and Christ Made the Payment

"There was never a sin committed in this world for which reparation has not been, or will not have to be made. If I sin, there must be a reparation or penalty required to pay the debt. If you sin, it is the same. There never was any sin committed, big or small, that has not been atoned for, or that will not have to be atoned for. . . .

"*Justice made certain demands, and Adam could not pay the price, so mercy steps in.* The Son of God says: 'I will go down and pay the price. I will be the Redeemer and redeem men from Adam's transgression. I will take upon me the sins of the world and redeem or save every soul from his own sins who will repent.' That is the only condition. The Savior does not save anybody from his individual sins only on condition of his repentance. *So the effect of Adam's transgression was to place all of us in the pit with him. Then the Savior comes along, not subject to that pit, and lowers the ladder. He comes down into the pit and makes it possible for us to use the ladder to escape.*" (Smith, *Doctrines of Salvation*, 1:122-23.)

(2-6) There Is Hope for All Whose Godly Sorrow Brings Repentance

" . . . I am grateful for my Redeemer, grateful that he paid the debt and brought about the means of repentance so that by repenting of my transgressions I can bring my soul within the reach of his atoning blood and thereby be cleansed of

sin; for, after all, it is by the grace of Christ that men are saved, after all they can do. The thing they can and must do is repent. I love the doctrine of repentance. . . .

" . . . For today, as well as in days of old, there is hope, there is peace, there is rest in Christ for all whose godly sorrow brings them to that repentance which worketh salvation. Forgiveness is as wide as repentance. Every person will be forgiven for all the transgression of which he truly repents. If he repents of all his sins, he shall stand spotless before God because of the atonement of our Master and Savior, Jesus Christ; while he that exercises no faith unto repentance remains ' . . . as though there had been no redemption made, except it be the loosing of the bands of death.' (Alma 11:41.) Such is the gist of God's merciful plan of redemption." (Marion G. Romney in *CR*, Oct. 1955, p. 124.)

(2-7) Christ Performed His Atonement so That We Could Become Gods

"It is for the exaltation of man to this state of superior intelligence and Godhood that the mediation and atonement of Jesus Christ is instituted; and that noble being, man, made in the image of God, is rendered capable not only of being a son of man, but also a son of God, . . . and is rendered capable of becoming a God, possessing the power, the majesty, the exaltation and the position of a God, . . ." (John Taylor, *Gospel Kingdom*, p. 57.)

THE POWER OF THE ATONEMENT IN MARRIAGE IS EXPRESSED THROUGH THE SPIRIT

(2-8) The Spirit Produces a Correct Union

" . . . it is impossible to produce a true and correct union without the Spirit of the living God, and that Spirit can only be imparted through the ordinances of the Gospel. . . ." (John Taylor in *JD*, 18:137.)

(2-9) The Atonement Provides Access to the Spirit

When Paul told the Corinthian saints that the Lord had things prepared for them that had never "entered into the heart of man" (1 Corinthians 2:9), he also told them that the natural man could not know the things of the Spirit. One must become spiritual to discern these things (1 Corinthians 2:14, 15). Then he concluded the thought with the statement that " . . . we have the mind of Christ." (1 Corinthians 2:16.)

What could be a nobler aspiration than to have a power, the Spirit, which when properly operative, gives the recipient access to the mind of Christ? And surely we need such an instrument to lead us successfully through the mortal probation of a marriage that is fashioned and planned to bring us successfully to joint heirship with Christ (Romans 8:17).

That love which is so needful in all relationships, especially in the most demanding as well as rewarding of all relationships—marriage—is an endowment of the Spirit. (See Moroni 7.) Motivated by that love (charity) and inspired by the Spirit, a good woman can see the need to love her husband when he is most unlovable.

She can be his friend when he feels that all the world is his enemy; and still he can stand it if he knows that she is his friend. And the same motivation and power can cause him to respond in kind, thus adding godliness to patience. He can make her feel like a queen when the problems of homelife have temporarily challenged her feelings of worth. He can make her feel that she is beautiful when she is in need of reassurance. He can help her feel serene and at peace when the tempo of family challenges test her patience.

And to what do they owe this love and this spirit? To that night in the Garden of Gethsemane when a perfect atonement was wrought through the shedding of Christ's blood. When Parley P. Pratt had learned this and had acted upon it, he said:

"I had loved before, but I knew not why. But now I loved—with a pureness—an intensity of elevated, exalted feeling, which would lift my soul from the transitory things of this grovelling sphere and expand it as the ocean. I felt that God was my heavenly Father indeed; that Jesus was my brother, and that the wife of my bosom was an immortal, eternal companion; a kind ministering angel, given to me as a comfort, and a crown of glory for ever and ever. In short, I could now love with the spirit and with the understanding also." (*Autobiography of Parley Parker Pratt*, p. 298.)

(2-10) Spirit of Christ Must Be Present for Marriage to Find Peace

"I regard it as an incontrovertible fact that in no marriage circle can true peace, love, purity, chastity, and happiness be found, in which is not present the spirit of Christ, and the daily, hourly striving after loving obedience to his divine commands, and especially, the nightly prayer expressing gratitude for blessings received.

"God help us to build homes in which the spirit of heaven on earth may be experienced. You and

I know that that is possible, it is not a dream, it is not a theory. We may have that sweet companionship between husband and wife which grows dearer and dearer as the troubles of life come on. We can have homes in which children will never hear father and mother wrangle or quarrel. God help us as men of the Priesthood, to build such homes, and to teach our young men and young women who are anticipating home life, to cherish such an ideal." (David O. McKay in *CR*, Apr. 1952, p. 87.)

MARRIAGES ARE KEPT INTACT BY OBEDIENCE TO THE GOSPEL OF JESUS CHRIST

(2-11) Obey the Simple Gospel and Love Your Companion More than You Love Yourself

"You ask, 'What is the price of happiness?' You will be surprised with the simplicity of the answer. The treasure house of happiness may be unlocked and remain open to those who use the following keys: First, you must live the gospel of Jesus Christ in its purity and simplicity—not a half-hearted compliance, but hewing to the line, and this means an all-out devoted consecration to the great program of salvation and exaltation in an orthodox manner. Second, you must forget yourself and love your companion more than yourself. If you do these things, happiness will be yours in great and never failing abundance." (Spencer W. Kimball, *Faith Precedes the Miracle*, p. 126.)

(2-12) A Key in the Perpetuation of Marital Love

"If a man and his wife were earnestly and faithfully observing all the ordinances and principles of the gospel, there could not arise any cause for divorce. The joy and happiness pertaining to the marriage relationship would grow sweeter, and husband and wife would become more and more attached to each other as the days go by. Not only would the husband love the wife and the wife the husband, but children born to them would live in an atmosphere of love and harmony. The love of each for the others would not be impaired, and moreover the love of all towards our Eternal Father and his Son Jesus Christ would be more firmly rooted in their souls. . . .

"Prayer to our Eternal Father in the name of his Beloved Son should prevail in the home. Where this is observed in the spirit of faith and humility, the evil of divorce and disobedience of the commandments pertaining to our eternal salvation cannot exist. . . ." (Joseph Fielding Smith, "The Divine Family." *Improvement Era*, June 1965, p. 495.)

(2-13) The Remedy for Domestic Problems Is Repentance

“To those who are married and not in love—and in our society this is not an infrequent circumstance—the remedy for your dilemma was prescribed in these words by President Stephen L Richards:

“I made the statement, and I hope you will approve of it, that the remedy for domestic problems and irritations is not divorce, but repentance. I am thoroughly convinced in my heart that this is true, and I hope you will approve of that interpretation. I am sure that there is much that can be done to lessen this evil.’

“You can stumble out of love. I say ‘stumble’ because the process of falling in love is so beautiful and so desirable that we ought to use a different designation for its opposite. If there is trouble, you stay married—both of you. You repent—both of you. You be worthy—both of you. You be prayerful—both of you. You be forgiving—both of you. Love can grow again from the same root stalk and bloom again with blossoms sweeter still.” (Boyd K. Packer, *Eternal Love*, pp. 18-19.)

(2-14) Repentance Is a Daily Process

“I have never regarded repentance as being a static thing. It is difficult to imagine how men may repent once and for all for a full lifetime of experience. I look upon it as a progressive principle applying to each of us day by day. With those who have been given the noble concepts of a perfect life, there must be very few, if any, who do not feel that each day he or she may have fallen short of the ideal of perfection; so, each day, working toward, but failing fully to realize this lofty goal, each must feel the need for repentance—and so each, with such a feeling of inadequacy, will seek the forgiveness of his Father in heaven and also his fellow men if them he has offended. It is this constant sorrowing and striving that constitutes the progressive, constantly applicable, principle of repentance. This ever-recurring acknowledgment of weakness and error and seeking and living for the higher and better will lead us to perfection.” (Stephen L Richards in *CR*, Apr. 1956, pp. 90-91.)

(2-15) The Power of Christ in Marriage

God is a perfect, exalted being, whose glory is compared to the radiant, searing glory of the sun. “Our God is a consuming fire” Paul told the Hebrew saints (Hebrews 12:29), and this is literally true. To dwell in his presence, we must be cleansed

from sin and be given a body of celestial glory (D&C 88:18-20). Nothing unclean can dwell in his presence (Moses 6:57; Alma 11:37). Therefore, when we sin, we cut ourselves off from his power and glory.

Sin brings
alienation
from God.



(1) The natural result of this alienation is to be cut off from the influence and power of God. This brings about our fall and brings us under the subjection and power of Satan. (See Alma 12:6, 9-11, Romans 6:16.)

1
Fallen man
is subject to
Satan.

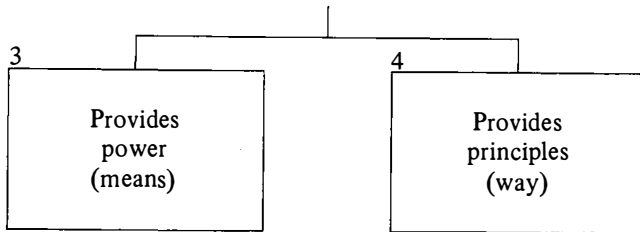


(2) If there were not some intervening power, we would remain forever under Satan’s domination and be cut off from God forever and ever. (See 2 Nephi 9:6-10.) In order to be reunited with God, or to be brought back into his presence—a process called redemption—we needed a power beyond our own. This power was created and generated through the infinite sacrifice of Jesus Christ (Alma 34:10).

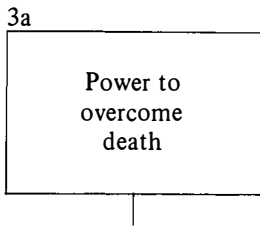
2
The Atonement
of Jesus Christ
intervenes.



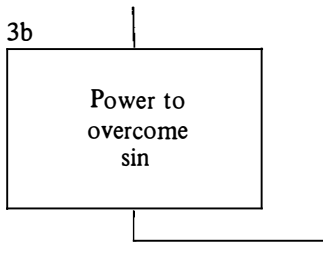
Through the atoning sacrifice of the Savior, two important avenues were opened which help us to overcome the power of Satan and be reconciled with God. Let us examine both in terms of what they do for us, especially in terms of achieving a celestial marriage.



(3) In a very real and literal sense, the sacrifice of Jesus Christ provided power for mankind. Through that infinite and eternal sacrifice we have the power to overcome the two major effects of the fall of man: death and sin.

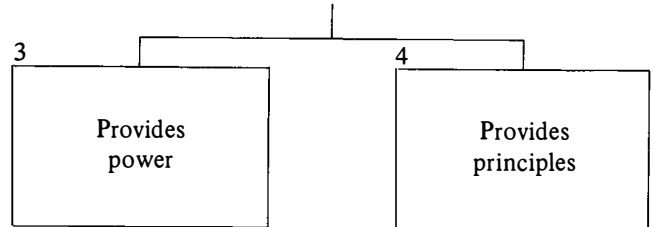


(3a) Imagine for a moment the hollow futility of the doctrine of celestial marriage if Christ had not broken the bands of death and provided a resurrection for all men. Jacob said unequivocally that if the resurrection had not been brought to pass we would have been subject to the power of Satan, would have been his angels, would have been devils ourselves for all eternity. (See 2 Nephi 9:9, 10.)

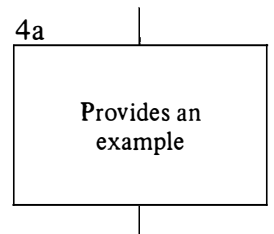


(3b) Every man who comes into the world transgresses the laws of God. (See Romans 3:23.) That means that all suffer from the effects of sin, which include hardening of the heart, loss of spiritual power, darkness, misery, and guilt. When marriages are filled with selfishness and contention—in other words, when either or both parties are guilty of sin—we see these devastating effects manifest themselves in the relationship. But part of the power of the Atonement is to have those sins remitted and the effects removed through the principles and ordinances of the gospel. Through faith, repentance, and the honoring of the baptismal covenants, joy and harmony and peace can flow

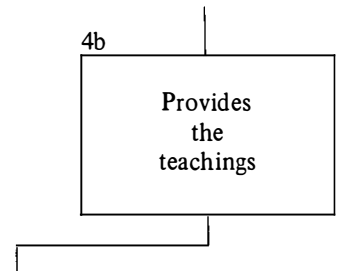
into the individual's life and from there into the marriage. And through the power of the Holy Ghost, which can come when we apply the power of the Atonement, we can perfect our lives—continually increase our capacity to live righteously and our ability to keep the covenants we make with God.



(4) In addition to the *power* that comes from the Atonement, in Christ's life we also find the *principles* necessary to overcome sin, throw off the power of Satan and achieve oneness with God again. These principles could be summarized under two headings: example and teachings.

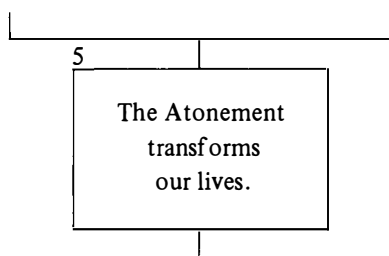


(4a) What a marvelous thing it is that in Christ we have not only a teacher but an example to follow. His very life provides the model on which we can rely to bring about our own triumph over sin. Think of the effect on a marriage if both man and wife diligently sought to emulate Christ's example on a daily basis. How many marital problems result from un-Christlike behavior in the home? Isn't it true that the more nearly perfectly one incorporates the principles of the gospel in his life, the easier it becomes to love him?



(4b) In addition to Christ's own flawless example, he and the prophets who serve him, give us

teachings that specifically lift us above the power of Satan. How would the following precepts influence a marriage both in time and in eternity: going the second mile; turning the other cheek; forgiving those who trespass against us; loving your wife with all your heart; the golden rule. The rules for a happy marriage are nothing more than the rules of life given by Jesus to his saints. And any marriage relationship that is floundering can be helped by the consistent application of these teachings.

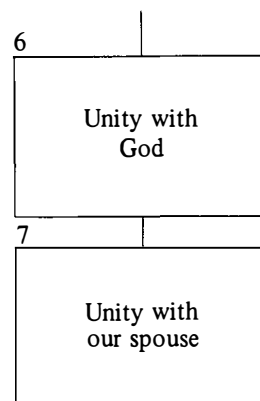


(5) When we consider the effects that are derived from Christ's atoning sacrifice, it is clear that without it celestial marriage would be impossible. The following summary should illustrate this clearly:

1. Jesus provides a universal resurrection, without which there would be no life—family or otherwise—after death.
2. Jesus provides the teachings and the model which we can use to live lives that will bring us back to God.
3. Jesus provides the power to cleanse ourselves so that we can come back into the presence of God.
4. Jesus provides the power so that each partner in marriage can cleanse themselves from sin and error so that their marriage can be sealed by the Holy Spirit of Promise and continue through all eternity.
5. Jesus provides married couples with the ability to repent and forgive and bring about the total unity necessary to become gods.

6. Jesus provides the opportunity for us to develop the pure love which he has and which is necessary if we are to become one with God.

In short, through Christ's sacrifice we can achieve redemption.



This unity involves oneness with God and oneness with our spouse. And without Christ, there would be nothing.

(2-16) SUMMARY

The quotation above from President Stephen L Richards (2-14) will bring great power into the lives of married persons if they will apply it consistently in their marriage relationship. Too often we exhibit our worst behavior to the companions who should mean more to us than any others in the world. The gospel requires us to show our spouses every kindness and consideration we would show other friends or strangers. The Atonement is conditional upon obedience to the gospel. We cannot obey the gospel outside the home and disregard it in the home. Perhaps our conduct in the home will have more bearing on our salvation than our conduct anywhere else. Married couples would do well to apply all gospel writings and sermons to their conduct in the home and family.

The example of Christ is the basis of all Christian conduct. Those who aspire to an eternity of wedded joy must make the use of this power and this example the basis of their hope.

(3-1) INTRODUCTION

Because of the family's present and eternal importance, Satan has made the home a principal target for attack. Known variously as Satan, Lucifer, Perdition, and the devil, this evil being continues the rebellion which he commenced before the laying of the earth's foundations. As in former times, he hopes to persuade men to misuse their gift of free agency by choosing his perversions. Accordingly, today malicious ideas which undermine homelife abound, marriages are often considered only temporary situations of convenience, and mankind's sacred procreative powers—an important element in celestial homelife—are debased. Satan's temporary success has encouraged him to grow even bolder in the declaration of evil. Yet the Lord's prophets offer hope for those who "stand in holy places" by keeping his commandments. Their homes can become islands of refuge from the present storm of sin.

THE DEVIL AND HIS FOLLOWERS ARE ACTUAL BEINGS WHO SEEK TO DESTROY GOD'S WORK

(3-2) Satan and His Hosts Are Real

"Many people who believe at least tentatively in the reality of God have a much harder time believing in the reality of the devil. Some even soft-pedal the subject and go along with the popular idea that the devil is a purely mythological creature.

"Some people roar with laughter as a television comic remarks, 'The devil made me do it.' Well, maybe he did! He will always try.

"To deny the existence of Satan and the reality of his evil power and influence is as foolish as ignoring the existence of electricity. We know electricity is real; we see and feel its power. We also know about war, hatred, backbiting, false witnesses, cheating, and the broken hearts and broken homes caused by the moral sins of modern Babylon. Do members of this church feel a lack of evidence in the reality of Satan and his power? . . .

"I bear witness this day that the devil is real. I have felt of his influence." (David B. Haight in *CR*, Apr. 1973, pp. 84-85; see also "Power of Evil," *Ensign*, July 1973, p. 56.)

(3-3) Ignorance of a Personal Devil Is Partially Responsible for Society's Deterioration

"The general acceptance of Satan's declaration, 'I am no devil, for there is none' (2 Ne. 28:22), accounts in large measure for the decadence in our deteriorating society.

"We Latter-day Saints need not be, and we must not be, deceived by the sophistries of men concerning the reality of Satan. There is a personal devil, and we had better believe it. He and a countless host of followers, seen and unseen, are exercising a controlling influence upon men and their affairs in our world today. . . .

"I know that God lives. Through my own experiences I have come to know of his Spirit and his power. I know also that Satan lives. I have detected his spirit and felt of his power. . . ." (Marion G. Romney in *CR*, Apr. 1971, pp. 25-26; see also "Satan—the Great Deceiver," *Ensign*, June 1971, pp. 36-37.)

(3-4) Satan Has Opposed the Work of Righteousness from Before the Foundation of the Earth

"Lucifer is Perdition. He became such by open rebellion against the truth, a rebellion in the face of light and knowledge. Although he knew God and had been taught the provisions of the plan of salvation, he defied the Lord and sought to enthrone himself with the Lord's power. (Moses 4:1-4.) He thus committed the unpardonable sin. In rebellion with him were one-third of the spirit hosts of heaven. These all were thus *followers* (or in other words *sons*) of perdition. They were denied bodies, were cast out onto the earth, and thus came the devil and his angels—a great host of *sons of perdition*." (Bruce R. McConkie, *Mormon Doctrine*, p.746.)

(3-5) During Mortality, Satan's Evil Has Been Relentless

"Satan is evil: totally and always. He ever seeks to defeat the gospel plan and 'destroy the souls of men.' (D&C 10:27.) . . .

"Satan is irrevocably committed to countering and overcoming the influence of the Spirit of Christ upon men." (Romney in *CR*, Apr. 1971, pp. 23-24; see also "Satan—the Great Deceiver, p. 36.)

(3-6) Satan's Temptations Overcome Only Those Who Give Them Heed

"It is extremely difficult, if not impossible, for the devil to enter a door that is closed. He seems to have no keys for locked doors. But if a door is slightly ajar, he gets his toe in, and soon this is followed by his foot, then by his leg and his body and his head, and finally he is in all the way.

"This situation is reminiscent of the fable of the camel and his owner who were traveling across the desert sand dunes when a wind storm came up. The traveler quickly set up his tent and moved in, closing the flaps to protect himself from the cutting, grinding sands of the raging storm. The camel was of course left outside, and as the violent wind hurled the sand against his body and into his eyes and nostrils he found it unbearable and finally begged for entrance into the tent.

" 'There is room only for myself,' said the traveler.

" 'But may I just get my nose in so I can breathe air not filled with sand?' asked the camel.

" 'Well, perhaps you could do that,' replied the traveler, and he opened the flap ever so little and the long nose of the camel entered. How comfortable the camel was now! But soon the camel became weary of the smarting sand on his eyes and ears, and he was tempted to ask again:

" 'The wind-driven sand is like a rasp on my head. Could I put just my head in?'

"Again, the traveler rationalized that to acquiesce would do him no damage for the camel's head could occupy the space at the top of the tent which he himself was not using. So the camel put his head inside and the beast was satisfied again—but for a short while only.

" 'Just the front quarters,' he begged, and again the traveler relented and soon the camel's front shoulders and legs were in the tent. Finally, by the same processes of pleading and of yielding, the camel's torso, his hind quarters and all were in the tent. But now it was too crowded for the two, and the camel kicked the traveler out into the wind and storm.

"Like the camel, Lucifer readily becomes the master when one succumbs to his initial blandishments. Soon then the conscience is stilled completely, the evil power has full sway, and the door to salvation is closed until a thorough repentance opens it again." (Spencer W. Kimball, *The Miracle of Forgiveness*, pp. 215-16.)

SATAN'S CONSPIRACY AGAINST THE HOME

(3-7) The Home Is of Vital Significance

Lucifer has aimed some of his most powerful shafts against the home. This is no accident. A successful home promotes social stability. Harmony and virtue are its by-products. But of even greater importance, the home is the Lord's basic unit for testing and exalting his children. Within its walls, husbands and wives tend to discard pretenses and become their real selves. Here they have the opportunity of practicing some of the privileges of Godhood while in mortality—procreating, instructing by precept and example, sacrificing and loving. Priesthood bearers' most important calling is within the home. Women fill their most significant stewardship as mothers. It can be hardly surprising that the Lord and his spokesmen have declared marriage to be necessary for exaltation—nor that Satan has made every effort to debase and undermine the institution. Satan's present thrusts against the home are often clothed by such attractive and compelling phrases as "the new morality," "free love," "sexual freedom," "free speech," or "liberation." But the Lord's servants have not been deceived by these high-sounding but false words. They understand that Lucifer is continuing and in fact is escalating his warfare against the home.

(3-8) Satan's Attacks Are Varied

"Never in our memory have the forces of evil been arrayed in such deadly formation. On every side we see the sad and heartrending results. The evil-inspired destructive forces are present in our literature, in our art, in the movies, on the radio, in our dress, in our dances, on the TV screen, and even in our modern so-called popular music. Satan uses many tools to weaken and destroy the home and the family. . . ." (Ezra Taft Benson in *Denmark, Finland, Norway, and Sweden Area General Conference Report*, Aug. 1974, p. 69.)

(3-9) Many of Satan's Thrusts Are Directed Against the Sexual Powers of Creation

"He [Satan] knows that [the] power of creation is not just an incident in the plan, but is a key to it. He knows that if he can entice you to use this power prematurely, to use it too soon, or to misuse it in any way, you may well lose your opportunities for eternal progression.

"He is an actual being from the unseen world. He has great power. He will use it to persuade you

to transgress those laws set up to protect the sacred powers of creation. In former times he was too cunning to confront one with an open invitation to be immoral, but rather, sneakily and quietly, he would tempt young and old alike to think loosely of these sacred powers of creation, to bring down to a vulgar or to a common level that which is sacred and beautiful.

“His tactics have changed now. . . . He describes it as only an appetite to be satisfied. He teaches, through the schools sometimes, that there are no attendant responsibilities to the use of this power. Pleasure, he will tell you, is its sole purpose.

“His devilish invitations appear on billboards. They are coined into jokes and written into the lyrics of songs and sometimes, as has been mentioned, even tied to the music. They are acted out on television and at theaters. They will stare at you now from newspapers, from magazines. There are magazines—you know the word: it’s advertised openly: pornography, open, wicked perversions, persuasions to pervert and misuse this sacred power. You grow up in a society where before you is the constant invitation to tamper with these sacred powers.” (Boyd K. Packer in *Denmark, Finland, Norway, and Sweden Area General Conference Report*, Aug. 1974, pp. 83-84.)

(3-10) A Frivolous Disregard for Marriage Has Led to Distress and Iniquity

“ . . . President Joseph F. Smith . . . has told us in plainness that today a flood of iniquities is overwhelming the civilized world and that one great reason therefore is the neglect of marriage. It has lost its sanctity in the eyes of the great majority. It is at best a civil contract, but more than often an accident, or a whim, or a means of gratifying the passions; and when the sacredness of the covenant is ignored or lost sight of, then a disregard of the marriage vows under the present moral training of the masses is a mere triviality, a trifling indiscretion.” (Harold B. Lee in *CR*, Oct. 1973, p. 119; see also “President Harold B. Lee’s General Priesthood Address,” *Ensign*, Jan. 1974, p. 100.)

(3-11) Sexual “Freedom” Is a Delusion

“ . . . I recently faced a young man and a young woman across the desk of my office. He was handsome, tall, and manly. She was a beautiful girl, an excellent student, sensitive and perceptive.

“The girl sobbed, and tears fell from the eyes of the young man. They were freshmen in the university. They were to be married the next week,

but not in the kind of wedding of which they had dreamed. They had planned *that* would come three years from now, following graduation.

“Now they found themselves in a situation both regretted and for which neither was prepared. Shattered were their dreams of schooling, the years of preparation they knew each needed for the competitive world that lay ahead. Rather, they would now have to establish a home, he to become the breadwinner at the best figure his meager skills could command.

“The young man looked up through his tears. ‘We were sold short,’ he said.

“ ‘We’ve cheated one another,’ she responded. ‘We’ve cheated one another and the parents who love us—and we’ve cheated ourselves. We were betrayed. We fell for the rubbish that virtue is hypocrisy; and we’ve found that the new morality, the idea that sin is only in one’s mind, is a booby trap that’s destroyed us.’ . . .

“They had been told of freedom, that evil was only a thing of the mind. But they found they had lost their freedom. Nor did they know peace. They had bartered their peace and their freedom—the freedom to marry when they chose to marry, the freedom to secure the education of which they had dreamed, and, more importantly, the peace of self-respect. . . .” (Gordon B. Hinckley in *CR*, Oct. 1970, p. 64; see also “From My Generation to Yours with Love,” *Improvement Era*, Dec. 1970, pp. 71-72.)

(3-12) Permissiveness Leads to Social Breakdown

Following the Russian Revolution, the government deliberately undertook to destroy the family. Divorces and abortions were made easily available. Extramarital sex was declared to be normal. What were the results of the revolutionists’ policy?

“Within a few years, hordes of wild, homeless children became a real menace to the Soviet Union itself. Millions of lives, especially of young girls, were wrecked; divorce skyrocketed as did abortions. The hatreds and conflicts between polygamous and polyandrous mates rapidly mounted—and so did psycho-neuroses. Work in the nationalized factories slackened.

“The total results were so appalling that the government was forced to reverse its policy. The propaganda of [permissiveness] was declared to be counter-revolutionary, and its place was taken by official glorification of premarital chastity and of the sanctity of marriage.” (Pitirim Sorokin as quoted by Spencer W. Kimball, “In the World but Not of It,” *Speeches of the Year*, 1968, p. 5.)

(3-13) Discipline Brings Strength

“Permissiveness never produced greatness. Integrity, loyalty, strength are virtues whose sinews are developed through the struggles that go on within a man as he practices self-discipline under the demands of divinely spoken truth.” (Gordon B. Hinckley in *CR*, Apr. 1973, p. 73; see also “The True Strength of the Church,” *Ensign*, July 1973, p. 49.)

(3-14) The Serious Sin of Homosexuality Strikes Directly Against the Family

“Man’s proper course of behavior is gauged by God’s highest wishes concerning him. Exaltation or enthronement and patriarchal leadership for eternity is a father’s greatest reward. It is only possible when one is married. A woman is both wife and mother. A man is both husband and father. None of these roles can be performed through homosexual relationships. Any behavior that prevents one from receiving these eternal blessings is evil.” (Instructions of the Presiding Bishopric [Victor L. Brown, H. Burke Peterson, Vaughn J. Featherstone] to stake and mission presidents, bishops, and district and branch presidents, p. 7.)

(3-15) “Abortion on Demand” Is Not a Woman’s “Right”

“One of the most evil myths of our day is that a woman who has joined hands with God in creation can destroy that creation because she claims the right to control her own body. Since the life within her is not her own, how can she justify its termination and deflect that life from an earth which it may never inherit?” (James E. Faust in *CR*, Apr. 1975, p. 42; see also “Sanctity of Life,” *Ensign*, May 1975, p. 28.)

(3-16) Unwarranted Abortion Is a Serious Transgression

“The Church opposes abortion and counsels its members not to submit to or perform an abortion except in the rare cases where, in the opinion of competent medical counsel, the life or good health of the mother is seriously endangered or where the pregnancy was caused by rape and produces serious emotional trauma in the mother. Even then it should be done only after counseling with the local presiding priesthood authority and after receiving divine confirmation through prayer.

“Abortion must be considered one of the most revolting and sinful practices in this day, when we are witnessing the frightening evidence of permissiveness leading to sexual immorality.” (*The Priesthood Bulletin*, Feb. 1973, p. 1.)

(3-17) Pornography Diminishes Spirituality and Appropriate Relationships

“Satan is the master of deceit. He perverts man’s God-given attributes from their noble and divine purpose onto a downward track. All seem to agree that one of man’s most demanding and ever-present drives is centered in his desire for companionship and sexual fulfillment. To have this highly sensitive and divine human mechanism falsely aroused by unnatural processes creates a serious conflict in that vital control center, the mind. . . .

“Now a mind that has been deceived into receiving trashy input cannot but send false signals to the feet, the hands, and the tongue. Future decisions will all be colored by the impurity allowed to enter that control center of his entire being.

“As you invite unclean thoughts to become a part of your total being, be assured some of your faculties will become considerably sharpened. Your desire for more trash will be sharpened. Your ability to shelve the truth will be sharpened. Yes, just about every negative part of your character will be enhanced.

“There will also be a noticeable diminishing effect in your life. Your personality will be diminished. Your family relationships will be impaired. Your ability to pray will be lessened. Your spirit will be affected adversely, and your testimony of the truth will start to slip away, probably so gradually at first that you won’t even realize it is happening until it is too late. The Lord has said:

‘. . . Be ye clean that bear the vessels of the Lord.’ (D&C 38: 42.)” (Robert L. Simpson, “Pollution of the Mind,” *Ensign*, Jan. 1973, pp. 112-13.)

(3-18) Some Aspects of Feminist Movement Constitute a Threat to the Home and Family

“It is of great concern to all who understand this glorious concept [of womanhood] that Satan and his cohorts are using scientific arguments and nefarious propaganda to lure women away from their primary responsibilities as wives, mothers, and homemakers. We hear so much about emancipation, independence, sexual liberation, birth control, abortion, and other insidious propaganda belittling the role of motherhood, all of which is

Satan's way of destroying woman, *the home, and the family—the basic unit of society.*" (N. Eldon Tanner in *CR*, Oct. 1973, pp. 123-24; see also "No Greater Honor: The Woman's Role," *Ensign*, Jan. 1974, p. 7.)

FAITHFUL FAMILIES CAN RESIST SATAN'S ONSLAUGHT

(3-19) Proper Homelife Will Solve the World's Problems

"Can we turn the tide and bring back decency and order out of chaos for our world? The answer is yes, a positive, emphatic yes. But the solution is not easy. If it could be solved with money, people would tax themselves to curb it. If penal or correctional institutions would suffice, a great building program would be initiated. If additional social workers could prevail, universities would add courses in social work. If courts and judges, attorneys and policemen, prisons and penitentiaries could stop the onrush of delinquency, such institutions would be dotted over all the land. But such are not cures for the malady; they but salve it over temporarily, but effect no permanent cure.

"But the Lord has given us a plan, so simple, so costless! It requires only a change of attitudes and a transformation of lives. The answer has always been here, but has been ignored by the masses because it requires that sacrifice and dedication which men are reluctant to give. . . .

"Home life, home teaching, parental guidance, father in leadership—that is the panacea for all of the ailments, a cure for all of the diseases, a remedy for all of the problems." (Spencer W. Kimball in *Denmark, Finland, Norway, and Sweden Area General Conference Report*, Aug. 1974, pp. 44, 49.)

(3-20) Faithful Families May Become Reservoirs of Virtue

"One day, long ago, we crossed a boundary into a distant city where walls and curtains separated people; and behind the walls, strange ideologies were taught and 'pernicious doctrines' promulgated every day in the schools and otherwise.

"Every day the children listened to school teachers with foreign and strange doctrines, philosophies, and ideals.

"Someone said that 'constant dripping will wear away the hardest stone.' This I knew, so I asked about the children: 'Do they retain their faith? Are they not overcome by the constant pressure of their teachers? How can you be sure they will not leave you and the simple faith in God?'

"The answer was unmistakable. 'We mend the damaged reservoir every night,' they said. 'We teach our children positive righteousness so that the false philosophies do not take hold, and should any have taken lodgment in the day, we dislodge them at night. Our children are growing up in faith and righteousness in spite of the overwhelming pressures from outside.'

"Generally, cracked dams can be mended and saved, and sand bags can hold back the flood; and reiterated truth, renewed prayer, gospel teachings, a flood of love, and parental interest can save the child and keep him on the right path." (Spencer W. Kimball in *CR*, Oct. 1969, p. 22.)

(3-21) SUMMARY

By adhering to the counsel of the past and present prophets, righteous homes will endure. "Keep all the commandments and covenants by which ye are bound," the Lord has promised, "and I will cause the heavens to shake for your good, and Satan shall tremble and Zion shall rejoice upon the hills and flourish." (D&C 35:24.)

(4-1) INTRODUCTION

There are many voices today seeking the attention of young people. Particularly is this true with regards to those who are contemplating marriage and family life. Where can a person go to find answers to the important questions relative to dating, courtship, and marriage? Elder David O. McKay indicated that the answers to questions like these are found in the gospel of Jesus Christ. He said:

“As every thinking person knows, the principles of the gospel of Jesus Christ are just as applicable to the conditions of the world today as they have ever been in the history of mankind. Today, perhaps, as seldom if ever before the rock foundation built upon Christ’s teachings is needed in the political as well as in moral and spiritual realms. Men and women are being swept from their old moorings by unsound theories and untried schemes, but before abandoning tried principles for seemingly attractive theories, they would do well first to sink their shafts deeper in search of the bed-rock of truth. The sooner this theory-smitten world gets on a sure foundation, the better it will be for humanity.” (David O. McKay in *CR*, Oct. 1935, p. 98.)

GOD IS THE SOURCE OF TRUTH FOR ANSWERS TO TODAY’S PROBLEMS

(4-2) God Is the Ultimate Authority

In this day of confusion and distortion it is essential to know the greatest sources of truth. To the Latter-day Saint, God himself is the ultimate authority. He is the sovereign. He created man and the earth and He has the right to reign.

“By definition, God (generally meaning the Father) is the one supreme and absolute Being; the ultimate source of the universe; the all-powerful, all-knowing, all-good Creator, Ruler, and Preserver of all things.” (Bruce R. McConkie, *Mormon Doctrine*, p. 317.)

(4-3) Not All Truth Is of Equal Value

“Not all truth is of the same value or importance. Some truths are greater than others. The greatest truth, or the greatest truths, we find in the fundamentals of the Gospel of Jesus Christ. . . . It is far more important to know that Jesus Christ is

our Redeemer, that he has given unto us the principles of eternal life, than it is to know all that can be obtained in secular education. . . .

“To know the way to eternal life is far more important than all the learning that the world can give.” (Joseph Fielding Smith in *CR*, Apr. 1955, p. 51.)

(4-4) Live by God’s Counsel

“God bless you, my beloved young friends. Don’t live by rumor. Don’t run aimlessly to and fro looking for what has already been found. Don’t live by the sophistries and temptations of these times. Live by the counsel and commandments God has given, and find the peace and happiness that come to one through thoughtful, prayerful living and cleanliness of life.

“The times are troubled. The problems are many. And men do run to and fro, and the hearts of many do fail them, and fear has come upon many people—but there is a God in heaven whose purposes and promises and power are over all, and if we will commit ourselves to keeping his counsels, his commandments, doing it his way, we can have peace and happiness here, and limitless, everlasting opportunities with our loved ones forever.

“Who would be so foolishly, stupidly short-sighted as to settle for less than this, here or hereafter?” (Richard L. Evans in *CR*, Apr. 1970, p. 17; see also “One Small Step,” *Improvement Era*, June 1970, pp. 38-39.)

GOD REVEALS HIS WILL THROUGH LIVING PROPHETS

(4-5) Characteristics of a Prophet

“What is a living prophet? His age? He may be young or old. He need not wear a tunic nor carry a shepherd’s staff. His physical features are not important. A prophet need not have advanced educational degrees nor come from any special social class. He may be rich or poor. He needs no credentials from men.

“What is it, then, that qualifies a man to be a prophet?

“Foremost, God must choose *him* as his prophet! This is entirely different than for man to choose God. The Savior, speaking to his apostles, said, ‘Ye have not chosen me, but I have chosen

you, and ordained you, that ye should go and bring forth fruit. . . .’ (John 15:16.)

“We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.’ (Article of Faith 5.)

“A prophet, then, is the authorized representative of the Lord. While the world may not recognize him, the important requirement is that God speaks through him. A prophet is a teacher. He receives revelations from the Lord. These may be new truths or explanations of truths already received.” (A. Theodore Tuttle in *CR*, Apr. 1973, p. 11; see also “What Is a Living Prophet?” *Ensign*, July 1973, p. 18.)

(4-6) The Authority of the Prophet

“God has established all things in their order. The house of God is a house of order, and not a house of confusion. In this house, God himself is the supreme head, and He must be obeyed. Christ is in the image and likeness of His being, His begotten Son, and He stands as our Saviour and our God. We must walk in His paths and observe His precepts to do them, or we will be cut off. Next unto God and Christ, in the earth is placed one unto whom the keys of power and authority of the Holy Priesthood are conferred, and unto whom the right of presidency is given. He is God’s mouthpiece to His people, in all things pertaining to the building up of Zion and to the spiritual and temporal salvation of the people. He is as God’s vice-regent; I do not hesitate to announce this truth; for it is His word, and therefore it is true.” (Joseph F. Smith in *CR*, Apr. 1898; p. 68.)

(4-7) The Revelations of God Are More Meaningful Than All of the Secular Learning of the World

“[The Lord] knows whom he wants to preside over this church, and he will make no mistake. The Lord doesn’t do things by accident. He has never done anything accidentally. And I think the scientists and all the philosophers in the world have never discovered or learned anything that God didn’t already know. His revelations are more powerful, more meaningful, and have more substance than all the secular learning in the world.” (Harold B. Lee in *CR*, Oct. 1970, p. 15; see also “Uphold the Hands of the President of the Church,” *Improvement Era*, Dec. 1970, p. 127.)

(4-8) The Words of the Prophets Can Be a Guide to Marriage and Family

“The question is: Do we really want ‘a new order of things’ in our lives? If so, that is why we have gathered in this conference—to begin ‘a new order of things’ for each of us. . .

“How might we do this? May we suggest one way? Three thousand miles from this pulpit lives a family who will again do a very special thing following this conference. When the *Ensign* arrives with the conference addresses at their home, the family will immediately read the messages, with the older children reporting on selected addresses.

“But they will do more than read. In family home evenings they will select family and personal goals based upon the conference messages. Their goals are practical: ‘Remember grandmother in our daily prayers, memorize a Church hymn, review our family preparedness, do the Lord’s thing in his way—not ours, bring a nonmember to church.’ They will discuss their goals, pray about them, and review them frequently. Is there any wonder why the father says: ‘Our family regards general conference as the Lord’s list of things we should be concentrating on. It has meant more to us and our children than words can say.’” (Thomas Fyans in *CR*, Oct. 1974, pp. 89-90; see also “Making Conferences Turning Points in Our Lives,” *Ensign*, Nov. 1974, p. 65.)

(4-9) Happiness Depends on Obedience to the Priesthood of God

“I give you my testimony that the happiness of the Latter-day Saints, the peace of the Latter-day Saints, the progress of the Latter-day Saints, the prosperity of the Latter-day Saints, and the eternal salvation and exaltation of this people lie in walking in obedience to the counsels of the priesthood of God.

“We thank thee, O God, for a prophet, To guide us in these latter days.’ (*Hymns*, no. 196.)

“Help us, O God, to be willing and obedient, that we may eat the good of the land. Help us, Father, to place our trust in thee, to go forth with willing, subdued hearts, that we may be worthy of thy blessings. . . .” (Gordon B. Hinckley in *CR*, Oct. 1971, p. 162; see also “If Ye Be Willing and Obedient,” *Ensign*, Dec. 1971, p. 125.)

THE SCRIPTURES REVEAL THE WILL OF THE LORD IN STANDARDS OF MARRIAGE

(4-10) What Is Scripture

“Any message, whether written or spoken, that comes from God to man by the power of the Holy Ghost is *scripture*. If it is written and accepted by the Church, it becomes part of the *scriptures or standard works* and ever thereafter may be read and studied with profit. Much of what is in the scriptures was given orally in the first instance and was thereafter recorded either by the uttering prophet or an inspired scribe. Other portions of what is in holy writ were written by the inspired authors by way of revelation and commandment.” (McConkie, *Mormon Doctrine*, p. 682.)

(4-11) Why the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price Are Called the Standard Works

“It makes no difference what is written or what *anyone* has said, if what has been said is in *conflict* with what the Lord has revealed, we can set it aside. *My words, and the teachings of any other member of the Church, high or low, if they do not square with the revelations, we need not accept them.* Let us have this matter clear. We have accepted the four *standard works* as the measuring yardsticks, or balances, by which we *measure every man’s doctrine.*”

“*You cannot accept the books written by the authorities of the Church as standards in doctrine, only in so far as they accord with the revealed word in the standard works.*”

“Every man who writes is responsible, not the Church, for what he writes. If Joseph Fielding Smith writes something which is out of harmony with the revelations, then every member of the Church is duty bound to reject it. If he writes that which is in perfect harmony with the revealed word of the Lord, then it should be accepted.” (Joseph Fielding Smith, *Doctrines of Salvation*, 3:203-4.)

UNLESS THE LORD BUILD THE HOUSE, THEY LABOR IN VAIN THAT BUILD IT

(4-12) Marriages Do Not Endure When Built on Sand

“In referring to the parable of the two houses, Luke records the statement of Jesus concerning lip

service: ‘And why call me, Lord, Lord, and do not the things which I say?’

“‘Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

“‘He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

“‘But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.’ (Luke 6:46-49.)

“This same principle is true as it affects other relationships. Friendships cannot endure if they are based on the sands of selfishness. Marriages do not endure when they have no ground except in physical attraction, and do not have the foundation of a deeper love and loyalty. The same principle is true of the individual’s relationship to the Church. Traditions are not enough; dogmatic orthodoxies are not enough; formal creeds are not enough. It is not sufficient to say ‘Lord, Lord.’ Such beliefs have their foundations in the sand.” (Howard W. Hunter in *CR*, Oct. 1967, p. 12.)

(4-13) The Need of an Iron Rod in a World of Shifting Values

“We live in a day of shifting values, of changing standards, of will-o’-the-wisp programs that blossom in the morning and die in the evening. We see this in government, we see it in public and private morality, we see it in the homes of the people; we see it in the churches, and we even see it among some of our own members who are led away by the sophistry of men.

“Men everywhere seem to be groping as men in darkness, casting aside the traditions that were the strength of our society, yet unable to find a new star to guide them. . . .

“While standards generally may totter, we of the Church are without excuse if we drift in the same manner. We have standards—sure, tested, and effective. To the extent that we observe them, we shall go forward. To the extent that we neglect them, we shall hinder our own progress and bring embarrassment to the work of the Lord. These standards have come from him. Some of them may appear a little out of date in our society, but this does not detract from their validity nor diminish the virtue of their application. The subtle reasoning of men, no matter how clever, no matter how plausible it may sound, cannot abridge the declared wisdom of God.” (Gordon B. Hinckley in *CR*, Apr.

1970, pp. 20-21; see also "Contend Not with Others, but Pursue a Steady Course," *Improvement Era*, June 1970, p. 40.)

(4-14) Church Standards Are the Highway to True Love

"How foolish is the youth who feels that the Church is a fence around love to keep him out. Oh, youth, if you could know! The requirements of the Church are the highway to love and to happiness, with guard rails securely in place, with guideposts plainly marked, and with help along the way. How unfortunate to resent counsel and restraint. How fortunate are you who follow the standards of the Church, even if just from sheer obedience or habit. You will find a rapture and a joy fulfilled." (Boyd K. Packer in *CR*, Apr. 1965, p. 71.)

(4-15) God's Standards Are Eternal and Unchangeable

"The world today is filled with men who have forsaken or forgotten God. They are seeking to change his laws by exercising their own mortal judgments. Perhaps to them God is not up-to-date. They forget that God's commandments are eternal and unchangeable. I ask this question: Is it possible for the *created* ever to be wiser than the *Creator*?"

"Our courts of justice are substituting man-made laws for God's laws and commandments. God is not dead. He remains the same forever—resolute, firm, unchanging, but full of love and compassion for his children." (Delbert L. Stapley, "To Make a People Prepared for the Lord," *Ensign*, Nov. 1975, p. 48.)

(4-16) Safety Lies in Following the Counsel of Divinely Appointed Leadership

"The Lord has placed prophets, apostles, and teachers in his Church to interpret and point the way for his people in both spiritual and temporal matters. The rights, authority, and priesthood powers of these leaders stem from the Savior himself. Safety lies in following the counsel of divinely appointed leadership.

"We in The Church of Jesus Christ of Latter-day Saints are blessed to have a living prophet among us. . . .

"We will never go wrong as a people if we follow the Lord's prophet, who is also our prophet, and heed his teachings, counsel, and personal example." (Stapley, "To Make People Prepared," p. 49.)

(4-17) SUMMARY

The world we live in today can be characterized as being "tossed to and fro by every wind of doctrine." (See Ephesians 4: 14.) As young people contemplate marriage, they should decide where they will go and what they will accept as their ultimate guide to successful family living. While there are many good ideas in secular fields, the ultimate source of truth is God. His will has been revealed through the scriptures and through living prophets. Latter-day Saints who build their marriage on the word of God will build on a sure foundation that will last eternally.

(5-1) INTRODUCTION

For generations in much of the world, young people had little or no say about whom they would marry. Marriages were arranged under the direction of strict supervision. Today, in some areas of the world, restricted dating and courtship customs still prevail, but for the most part young people are allowed to interact socially with members of the opposite sex in a relatively free atmosphere and with little direct supervision. Also, the decision of whom to marry is generally left to the individual, though parents may still have some say in the matter.

There are probably few youth or young adults who would like to return to those days when different customs of dating, courtship, and marriage were the rule; but at the same time, this new freedom puts a heavy responsibility directly on their shoulders. A modern apostle put it this way:

“Freedom of choice places a great responsibility on young people. Each year that we live, as we are growing up, we find that our ideas change. What we like today may not be the thing that we will like tomorrow. Haven’t you found this true in studies at school, in sports, in clothes, or in the things you do or places you go? Haven’t you also found this to be true in persons you have known? Our ideas change as we have more experience. This is really the process we go through in finding a mate in life rather than by having someone else make the selection for us.

“Dating has become the accepted form of social recreation for the purpose of getting acquainted before young people can safely have a serious interest in each other. Because the selection of a mate in life is so extremely important, we should intelligently seek the experiences which will help us to make that great decision.” (Howard W. Hunter, “Dating—When and Whom,” in *Youth of the Noble Birthright*, pp. 101-2.)

Members of the Church face two additional challenges that young people of the world do not: first, maintaining the gospel standards during dating and courtship, and second, finding a mate not only for time but for eternity as well. Not surprisingly, the Church has given counsel and direction to help young people chart a safe course through potentially dangerous waters. And while dating customs may vary from nation to nation and culture to culture, these guidelines can serve youth and young adults in a worldwide setting.

DATING WITH A PURPOSE

(5-2) Chart a Course in Dating

“In our valleys grows the ubiquitous tumbleweed. When dry it breaks from its shallow roots and being a rounded tangle of light stiff branches, it rolls before the wind. If the wind blows west, the weed rolls west. If the wind changes, the weed rolls east or down the highway.

“Many of you have charted your courses, but some, like the tumbleweed, yield to wind or current without plan or objective. . . .

“The gateway to green pastures of happiness is celestial marriage which can be a continuously heavenly state or a perpetual torture, or anywhere between those extremes. One cannot pick the ripe luscious fruit from a tree that has not been planted, nurtured, and pruned.

“Immature and too-early marriages, almost certain of failure, are the result of steady dating. Well-timed courtship is preparation for marriage.” (Spencer W. Kimball, “Youth and the Car,” in *Youth of the Noble Birthright*, pp. 81-82, 84.)

(5-3) What Is Dating and What Purpose Does It Serve?

“1. Dating allows you, who are quite mature physically, but still need to achieve the other maturities, to associate together socially until you are ready for marriage. . . .

“2. Dating helps you acquire the manners and skills necessary for happy and gracious living. . . .

“3. Dating permits you to get acquainted with different types of personalities so you can make a wise choice when you are ready for marriage.” (Ernest Eberhard, Jr., *What Shall We Do with Love?* pp. 142-44.)

(5-4) Proper Dating Helps Achieve Maturity

“In our society the mind and emotions must also be fully developed. Proper dating practices helps one achieve maturity in this aspect of life.” (Eberhard, *What Shall We Do with Love?* p. 142.)

(5-5) The Need for Maturity in Marriage

“Calendar age or physical and biological development are not the only, or, in fact, the primary

considerations. Marriage calls for physical, mental, moral, and spiritual adulthood or maturity. While it is not possible to say when a person is sufficiently mature to marry, there are many case histories of marriage failures due to immaturity. . . .

“Marriage presupposes at least some measure of adulthood and maturity. Teen-agers are still in the process of maturing, physically, mentally, socially, psychologically, and spiritually. They are still in the transition stage, still growing and whatever their calendar age or physical size, they are still infants. When two such persons marry, if they continue to grow, they sometimes grow apart rather than together. If their interests, their objectives, and personalities grow farther and farther apart, a break becomes inevitable. They who marry while still in the transition stage are gambling—with their own and others’ happiness at stake.” (Hugh B. Brown, *You and Your Marriage*, pp. 25-26.)

(5-6) What Is Emotional Maturity?

Any attempt to define emotional maturity must be done in broad terms only, for the line between maturity and immaturity is very seldom clearcut and well defined. It is a rare thing to find a person who does not occasionally exhibit some form of immature behavior; similarly, we seldom see people who act immaturely in every way. Take love, spirituality, and other complex human traits, maturity may sometimes be more easily recognized than it is defined. The following chart lists some of the broad qualities that contribute to emotional maturity and highlights some of the symptoms of immaturity. It should be remembered that these are only symptoms and, like fever in the body, may be indicative of varying kinds of problems. Only when such behavior is characteristic of the person’s personality is he considered to be immature. Proper dating can make a significant contribution to the development of emotional maturity.

MATURITY IS CHARACTERIZED BY THE USE OF KNOWLEDGE AND INTELLIGENCE IN WISELY DEALING WITH LIFE

The mature person—

Has a realistic view of himself and the world around him.

Bases decisions on knowledge, rational choices, and past experiences.

Integrates what he knows and uses the whole of his knowledge to deal with life.

Develops standards for believing and acting and consistently follows those standards as he makes decisions and lives his life.

The immature person—

Has a restricted, negative, or erroneous concept of himself and the world.

Bases decisions on emotions, imagination, prejudice, or ignorance.

Compartmentalizes knowledge; often holds irrational or contradictory concepts.

Is prone to fashions, fads, and the opinions of others; has not developed a commitment to any standard of his own; is highly suggestible and readily influenced by others.

MATURITY INCLUDES THE ABILITY TO SEE ONESELF AS PART OF A LARGER WHOLE

The mature person—

Realizes that he is part of a greater whole and is willing to integrate himself into the realities of the world when such integration does not mean a loss of individuality or a compromise of standards.

The immature person—

Tends to view himself as the center of things and has unspoken expectation that things are to integrate themselves into his world.

Does not fear truth and knowledge but uses it continually to readjust himself to reality.

Recognizes his part in social life; expects to associate with others and, when necessary, to adjust himself to them; contributes to the groups or communities of which he is a part.

Takes responsibility for his own social, physical, and emotional welfare; is independent and works for that which he desires.

Makes concessions and adjustments to others without surrendering his own agency, individuality, or commitment to standards.

Has reasonable respect for authority, discipline, and traditions present in society.

Rejects truths that conflicts with his ideas or threatens his concept of things or requires him to change his views.

Sees people as existing primarily to meet his needs; he may be sensitive to "in-groups" that add to his own status but insensitive to others; expects to receive benefits without giving anything himself.

Has a "you take care of me" or a "you tell me what to do" attitude; is content to let others work for him, and sometimes gets angry if they are unwilling to do so.

Consistently demands his own way, obstinately refusing to compromise; shows anger and hurt when his way is rejected.

Balks at discipline, rejects the need for authority, and often insists on personal rights even at the expense of the rights of others.

MATURITY ACCEPTS AND LIVES IN A WORLD OF REALITY

The mature person—

Has a realistic approach to life; accepts reality even when unpleasant; adjusts himself to the inevitable and attempts to cope with life as realistically as possible.

Lives in a world where past, present, and future are balanced but where the present is the major focus of living.

The immature person—

Attempts to deny or escape reality when it is unpleasant; may use alcohol, drugs, daydreaming or fantasy as means to avoid coping with life.

Seeks to emphasize the past or dwell in the future so as to escape the present; may alter present living patterns on the basis of some past event that has become fixed in his mind.

MATURITY INVOLVES THE CONTROLLING OF ONE'S BEHAVIOR AND THE WISE ORDERING OF LIFE'S PRIORITIES

The mature person—

Strives to control appetites and desires and keep them under control.

Is willing to endure immediate discomfort or sacrifice in order to achieve long-range, worthwhile goals.

The immature person—

Gratifies urges and appetites with little or no restraint, often rationalizing or hiding his behavior.

Seeks immediate satisfaction and reward and is often unwilling to sacrifice for future benefits even if they are evident and sure.

Bases his behavior more on principle than on pleasure or expediency; internalizes behavioral patterns.

Determines actions on the basis of avoiding unpleasantness or obtaining personal gain; external situations are often primary determinants of his actions.

MATURITY INCLUDES HEALTHY AND APPROPRIATE ATTITUDES TOWARD LOVE, SEX, MARRIAGE, AND PARENTHOOD

The mature person—

Understands the need for love, the proper place of sex, and the central importance of marriage for the achievement of a happy life.

Associates with members of both sexes in an appropriate and healthy way.

Is reasonably well informed about the spiritual, emotional, and physiological aspects of sex and has a positive attitude about its proper use.

The immature person—

Has erroneous concepts about or unhealthy attitudes towards love, sex, and marriage.

May be repelled by or obsessively attracted to members of one sex and associates with people on that basis.

Fails to understand the proper place of sex; often has foolish or evil conceptions about its role and has unhealthy or unrealistic attitudes about it.

(Adapted from Henry A. Bowman, *Marriage for Moderns*, pp. 161-95.)

SUCCESSFUL DATING—WHAT CAN WE DO?

(5-7) Six Questions with Answers About Dating

Who?

“Only those whose standards are high, like your own—strong members of the Church where possible. Several different persons, so that the purposes of courtship may be realized, neither going steady nor ‘playing the field,’ but getting to know a number of good people, broadening your associations and your objectives and your understanding.

Where?

“Clean places, decent places, proper places where you can be proud to be. Only clean movies or plays. No ‘adventuring’ or ‘slumming’ in dives or questionable surroundings. No place that parents or the Lord would not approve or where you and he/she would be ashamed to be found. No place where the Spirit of the Lord will not likely be present.

Why?

“Associating with others under wholesome circumstances helps develop friendships and permits you to learn about qualities and characteristics in others, to get to know them, to have fun together, to widen areas of choice, to achieve a wider and wiser vision of what one may seek in an eternal companion, and to ultimately find someone who shares common convictions and character traits and whom you can marry in the right way in the right place by the right authority.

When?

“Not too young, not too often, not on school nights as a rule, not too expensively. When you really want to (at the proper age, and conditioned by when-you-can and when-you-should considerations). During the right hours; under the right circumstances.

What?

“Fun things, wholesome things, good and useful things. Church-going dates, work parties,

service projects. Cultural and educational activities, close-to-the-beauties-of-nature experiences, hospital and shut-in visits, things pleasing to you, to parents, to God.

How?

“With others, in groups, chaperoned when proper, appropriately dressed, cheerfully, courteously, modestly, wisely, prayerfully. And let parents know where you are, with whom, doing what, and when you will return. Have a happy time!” (Marion D. Hanks, “The Six,” *Improvement Era*, June 1967, pp. 134–35.)

(5-8) Amusements of Appropriate Nature Are Desirable

“I believe that it is necessary for the saints to have amusements, but it must be of the *proper kind*. I do not believe the Lord intends and desire that we should pull a long face and look sanctimonious and hypocritical. I think he expects us to be happy and of cheerful countenance, but he does not expect of us the indulgence in boisterous and unseemly conduct and the seeking after the vain and foolish things which amuse and entertain the *world*. He has commanded us to the contrary for our own good and eternal welfare.” (Joseph Fielding Smith, *Doctrines of Salvation*, 3:301.)

(5-9) Building Friendships Through Dating

“The number of friends has been found to be significant in relation to success in marriage. For example, Burgess and Cottrell found that it was favorable to adjustment in marriage for a husband to have several or many friends of both sexes and for the wife not to lack men friends and to have many women friends. Evidently, the person who is able to get along well with friends has acquired the behavior patterns which are also important in getting along well in marriage. In many ways marriage is a friendship or ‘palship’ association and is improved by the carry-over of desirable friendship attributes. This does not mean that a person with few friends cannot make a success of marriage, but it does mean that on the average the ability to make friends is an asset. The person who has few friends or none may well endeavor to study himself and others and seek to develop some before marriage.” (Rex A. Skidmore and Anthon S. Cannon, *Building Your Marriage*, pp. 73–74.)

(5-10) Wise Dating Develops Friendships

“Associating with others under wholesome circumstances helps develop friendships and permits you to learn about qualities and characteristics in others, to get to know them, to have fun together, to widen areas of choice, to achieve a wider and wiser vision of what one may seek in an eternal companion, and to ultimately find someone who shares common convictions and character traits and whom you can marry in the right way in the right place by the right authority.” (Marion D. Hanks, *Now and Forever*, p. 44.)

STANDARDS IN DATING

(5-11) Happiness and the Standards of the Church

“The Church helps us to develop clean minds and strong, healthy bodies. It has something to say about good citizenship, and is interested in our economic welfare. It helps us to enjoy good and beautiful things. It even influences what we eat and how we dress! . . .

“The purpose of the Church is to help you find happiness in this world and in the world to come. This you can achieve through learning, living, serving, and sharing the gospel of Jesus Christ.” (Marion D. Hanks, “The Church Has It,” in *Youth of the Noble Birthright*, pp. 43–44, 47.)

(5-12) A Guide, Not a Force

“How foolish is the youth who feels that the Church is a fence around love to keep him out. Oh, youth, if you could know! The requirements of the Church are the highway to love and to happiness, with guard rails securely in place, with guideposts plainly marked, and with help along the way. How unfortunate to resent counsel and restraint. How fortunate are you who follow the standards of the Church, even if just from sheer obedience or habit. You will find a rapture and a joy fulfilled.” (Boyd K. Packer in *CR*, Apr. 1965, p. 71.)

(5-13) The Proper Sequence

“When you get in the teen-age years, your social associations should still be general acquaintance with both boys and girls. Any dating or pairing off in social contacts should be postponed until at least the age of 16 or older,

and even then there should be much judgment used in selections and in the seriousness.

“Young people should still limit the close contacts for several years, since the boy will be going on his mission when he is 19 years old. . . .

“ . . . When he is returned from his mission at 21, he should feel free to begin to get acquainted and to date. When he has found the right young woman, there should be a proper temple marriage. One can have all the blessings if he is in control and takes the experiences in proper turn: first some limited social get-acquainted contacts, then his mission, then his courting, then his temple marriage and his schooling and his family, then his life’s work. In any other sequence he could run into difficulty.

“After marriage young wives should be occupied in bearing and rearing children. I know of no scriptures or authorities which authorize young wives to delay their families or to go to work to put their husbands through college. Young married couples can make their way and reach their educational heights, if they are determined.” (Spencer W. Kimball, “The Marriage Decision,” *Ensign*, Feb. 1975, p. 4.)

(5-14) The Dangers of Going Steady

“Here, young people, let me sound a note of warning against ‘going steady’ too young. It is true that a young girl finds in it a sense of present security so far as dates to public functions and social parties are concerned, and it may be the determining of a final union, but ‘going steady’ too early in life is fraught with handicaps with which hopeful, fiery youth should not be subjected.

“In the second place, ‘going steady’ limits, if not excludes, girls and boys from having the opportunity of becoming acquainted with one another. For example, dancing with the same partner during an entire evening proscribes the social spirit of the ballroom.

“But the worst of early choosing to ‘go steady’ is that it gives to the young man a sense of familiarity or ownership, and to the young girl, a feeling of belonging, a rapturous state to be consummated rightly only by marriage vows. But when experienced by unbridled, daring youth, it becomes like fruit plucked before it is ripe, something unsavory, uncontributive to connubial joy.” (David O. McKay, “Courtship and Marriage,” in *Youth of the Noble Birthright*, pp. 21–22.)

(5-15) Heeding Parental Counsel Is Important in the Dating Years

“A few days ago I visited a large automobile dealership and looked at many new automobiles. One in particular caught my eye—a convertible sports model with all of the fancy equipment you could imagine. It had push-button everything and more horsepower than a division of cavalry. And it can be purchased for only \$7,100. How I would have enjoyed a car like that when I was in high school! It occurred to me that you may be interested in owning such a car.

“Do you have an imagination? Imagine with me that I am your benefactor; I have decided to present to a typical teenager a car such as this, and you are the one who has been chosen. On the evening of the presentation, I see that you are not quite financially able to run such a car, so I generously include free gas, oil, maintenance, tires, anything your car will use; all of this, and the bills come to me.

“How you will enjoy that car! Think of driving it to school tomorrow. Think of all the new friends you will suddenly acquire.

“Your parents may be hesitant to let you use this car freely, so I will visit with them. I am sure they will be reluctant, but because of my position as one of the leaders of the Church, they will consent.

“Let us imagine, then, that you have your car, everything to run it, freedom to use it.

“Suppose that one evening you are invited to attend a church social. ‘There are just enough of you to ride in my station wagon,’ your teacher says. ‘You may leave your car at home.’ When they come to take you to the party, you suddenly remember your new convertible parked at the curb with the top down. You hastily go back in the house and give the keys to your father, asking that he put it in the garage, for it looks as if it may rain. Your father, of course, obediently agrees. (It is interesting how obedient parents have become these days.)

“Later you come home and notice your car is not at the curb. ‘Dear old dad,’ you muse, ‘always willing to help out.’ But as the station wagon pulls into the driveway and the lights flash into the garage, you see it stands empty.

“You rush into the house, find father, and ask that very urgent question.

“‘Oh, I loaned it to someone,’ he responds.

“Then imagine, seriously imagine, a conversation such as this.

“‘Well, who was it?’

“‘Oh, that boy who comes by here regularly.’

“‘What boy?’

“Oh, that . . . well, I have seen him pass here several times on his bicycle.’

“What is his name?’

“Well, I’m afraid I didn’t find out.’

“Where did he take the car?’

“That really wasn’t made clear.’

“When will he bring it back?’

“Well, there really wasn’t any agreement on that.’

“Then suppose that your father should say to you, with some impatience, ‘Now you calm down. He rushed in here. He needed a car. You weren’t using it. He seemed to be in a frantic hurry over something, and he looked like an honest boy so I gave him the keys. Now relax. Go to bed. Calm down.’

“I suppose under the circumstances you would look at your father with that puzzled expression and wonder if some important connection had slipped loose in his thinking mechanism.

“It would take a foolish father to lend such an expensive piece of equipment on an arrangement such as that—particularly one that belonged to you.

“I am sure that you have anticipated the moral of this little illustration, you of high school age. It is in these years that dating begins—this custom of two sets of parents lending their teenagers to one another for the necessary and the important purpose of their finding their way into maturity and eventually into marriage. Perhaps for the first time you notice and you begin to resent the interest of your parents in and their supervision of your activities.

“Dating leads to marriage. Marriage is a sacred religious covenant and in its most exalted expression may be an eternal covenant. Whatever preparation relates to marriage, whether it be personal or social, concerns us as members of the Church.

“Now, I speak very plainly to you, my young friends. If you are old enough to date, you are old enough to know that your parents have not only the right but the sacred obligation, and they are under counsel from the leaders of the Church to concern themselves with your dating habits.

“If you are mature enough to date, you are mature enough to accept without childish, juvenile argument their authority as parents to set rules of conduct for you.

“No sensible father would lend your new convertible to anybody, to go anywhere, to do anything, to come back any time.

“If you’re old enough to date, you are old enough to see the very foolishness of parents who would lend their children on any such an arrangement. Don’t ask your parents to permit you, their

most precious possession, to go out on such flimsy agreements.

“Actually the loan of the car would not be so serious as you suppose; for should it be completely destroyed, it could be replaced. There are some problems and some hazards with dating for which there is no such fortunate solution.” (Packer in *CR*, Apr. 1965, pp. 69-70.)

(5-16) Sabbath Dating

“Any dating you do on the Lord’s day should be done with a clear understanding of the kind of activities which would be in harmony with what the Lord has commanded: For you as Latter-day Saints to offer up ‘sacraments’ in the house of prayer as the Lord commands, means for you to present your devotions before the Lord in the form of songs of praise, prayers and thanksgiving, testimonies, and the partaking of the Sacrament and the study of the scriptures. The doing of any of the activities I have mentioned in the house of worship or in the home, or the listening to good music, reading of good books, engaging in ‘fireside’ discussions which are uplifting or which contribute to your learning might be considered in harmony with the Spirit of the Sabbath.

“Certainly the participating in activities far afield of the house of prayer, or the home, as, for example: to go joy-riding or to beach parties or picnics or to places of public amusement on the Lord’s day would not conform to the Lord’s prescription for His one holy day as a memorial to the Lord when He commands us to ‘rest’ from these worldly things for our temporal as well as our spiritual benefit.

“Make your dates, therefore, on the Sabbath if you desire to associate together on that day to include faithful attendance to your Sunday School, Sacrament meeting, and an evening service. Make it a day to become acquainted with each other’s family in the home.

“Now you might well ask: Why is the proper observance of the Sabbath of importance in our dating? The Lord answers in one terse statement: ‘That thou mayest more fully keep thyself unspotted from the world!’ Don’t trade a soul-full of spiritual strength which might be yours to resist temptations with which you may be daily confronted, for a thimble-full of worldly pleasure in which you might otherwise indulge. Let your conscience guide you from error in the future. Let your conduct be in compliance with eternal laws which have been given to you for your spiritual welfare, and you will be free from the bondage of

sin.” (Spencer W. Kimball, “‘Necking’ and ‘Petting’ and ‘Dating,’” in *Youth of the Noble Birthright*, pp. 142-46.)

(5-17) Standards of Dress and Grooming

“I am convinced that the dress of our young people is one factor leading to numerous other problems and contributes to early dating and other ruinous social practices.

“Perhaps there is no transgression in painted eyelids or dangling earrings or fancy hairdos, but surely all these eccentricities and extremes betray character. Her life is open like a book, and people read it. There may be no harm in the style itself, but it may indicate some weakness, some insecurity, some unsureness.

“Young men should keep their faces shaved, their hair combed, their haircuts reasonably conservative, their nails cleaned. Overtight, suggestive pants brand young men as vulgar. Young people can be smart and personable, dignified and attractive by finding an area somewhere less than the extremes and still in good style.” (Spencer W. Kimball, “Save the Youth of Zion,” *Improvement Era*, Sept. 1965, p. 760.)

(5-18) The Music of the Day Can Have an Effect on Us

“Young people, you cannot afford to fill your mind with the unworthy hard music of our day. It is *not* harmless. It can welcome onto the stage of your mind unworthy thoughts and set the tempo to which they dance and to which you may act.

“You degrade yourself when you identify with all of those things which seem now to surround such extremes in music: the shabbiness, the irreverence, the immorality, and the addictions. Such music as that is not worthy of you. You should have self-respect.

“You are a son or a daughter of Almighty God. He has inspired a world full of wonderful things to learn and to do, uplifting music of many kinds that you may enjoy.” (Boyd K. Packer in *CR*, Oct. 1973, p. 25; see also “Inspiring Music—Worthy Thoughts,” *Ensign*, Jan. 1974, p. 28.)

(5-19) A Standard for Dancing

“Church standards prohibit dancing that is suggestive or sensual in any way. The dance should not be a grotesque contortion of the body such as shoulder or hip shaking or excessive body jerking.

As members of the Church, it is imperative that youth use wisdom in establishing and adhering to church dance standards so that good taste in dance is exemplified. Fad dances should be evaluated in terms of acceptable dance standards.” (*For the Strength of Youth*, pp. 14-15.)

(5-20) Honesty—Before and After Marriage

“ . . . marriage is the most momentous commitment of life, and . . . to have a reasonable assurance of success it must be based on mature judgment, on honesty both before and after, and on a basic compatibility of convictions and character. Love is important, exceedingly so. Life would be little without love. But love must accompany maturity and honesty and solid qualities of character, before and after marriage, with an honest forthright facing of facts. ‘Character must stand behind and back up everything. . . ,’ including marriage and romance.” (Richard L. Evans, *Faith, Peace, and Purpose*, p. 46.)

(*Note:* One of the most important standards to be observed in dating is the law of chastity and moral cleanliness. It will be discussed fully in chapter 6, and so further treatment here will not be necessary.)

(5-21) SUMMARY

Perhaps there is no more sure guide for charting a course through the years of dating and courtship than that given by Elder Mark E. Petersen:

“Proper courtship is a part of the gospel of the Lord Jesus Christ. When we go out on a date, don’t you think we ought to have in mind the commitment that we have made that we will always remember Christ? If we always remember Christ when we are out on a date, will we allow that date to get out of control in any sense?

“Would any one of you ever go into a petting party with this commitment in your mind, remembering that you partook of the very emblems of the crucifixion, and in doing so pledged to the Almighty that you would always remember Christ? Would any boy ever take advantage of a girl with that commitment in mind? Would he ask himself if it is Christ-like to take advantage of a girl? Would the girl ask if it is Christ-like if she submits to such

a thing? We must be Christ-like always, whether it is on a dating party or no matter what it is.

“We are under a commitment that we will always remember the Christ. That means on our dates; it means selecting the crowd with which we

travel; it means the kind of refreshments we take; it means the kind of jokes we tell; it means everything pertaining to our intimate life, as well as our public life, doesn't it?” (“A Commitment to Temple Marriage,” *Speeches of the Year*, 1962, p. 4.)



(6-1) INTRODUCTION

Moral cleanliness is an essential ingredient for celestial marriage. The Lord has clearly outlined the laws of chastity. These laws recognize that the procreative powers are good, but they must be expressed only in the way the Lord has ordained. Violations of God's standard can be overcome only through repentance.

"Young men and young women who would live the happiest lives would do well to prepare themselves to be worthy of that form of marriage that God has ordained—the union of a man and woman worthy to have their marriage performed in the temple of the Most High. There, as true lovers kneel . . . each may cherish the assurance . . . that their married course begins in purity." (David O. McKay, "The Holiness of Marriage," *Improvement Era*, Sept. 1966, p. 765.)

THE SANCTITY OF THE BODY AND ITS PROCREATIVE POWERS

A basic understanding of the body and its natural endowments will help in the preservation or attainment of worthiness for celestial marriage.

(6-2) Man Partakes of the Divine Nature

"Man, as a child of God, partakes of the divine nature of his Father and has within him the power to upgrade himself and by perfecting his own native endowments become like his eternal parent, possessing the same attributes and qualities in their perfection as the Father and the Son." (Delbert L. Stapley in *CR*, Apr. 1961, p. 67.)

(6-3) Man's Physical Body Has Partaken of the Fall and Must Be Sanctified in Order to Return to God's Presence

"If we hope to reach the presence of God the Eternal Father in the flesh with these present wonderful bodies which shall become purified and spiritualized to dwell in the presence of God, it can only be through Jesus Christ, the Only Begotten Son in the flesh." (Theodore M. Burton in *CR*, Oct. 1965, p. 96.)

(6-4) The Physical Body, with Its Appetites, Desires, and Passions, Is a Divine Gift

"Some persons have supposed that our natural affections were the results of a fallen and corrupt nature, and that they are 'carnal, sensual, and devilish,' and therefore ought to be resisted, subdued, or overcome as so many evils which prevent our perfection, or progress in the spiritual life. In short, that they should be greatly subdued in this world, and in the world to come entirely done away. . . .

"Such persons have mistaken the source and fountain of happiness altogether. They have not one correct idea of the nature of the enjoyments, or happiness of heaven, or earth; of this life or any other. . . .

" . . . our natural affections are planted in us by the Spirit of God, for a wise purpose; and they are the very main-springs of life and happiness—they are the cement of all virtuous and heavenly society—they are the essence of charity, or love; and therefore never fail, but endure forever.

"There is not a more pure and holy principle in existence than the affection which glows in the bosom of a virtuous man for his companion." (Parley P. Pratt, *Writings of Parley Parker Pratt*, p. 52.)

(6-5) The Powers of Procreation Are God Given

"There was provided in our bodies—and this is sacred—a power of creation, a light, so to speak, that has the power to kindle other lights. This gift was to be used only within the sacred bonds of marriage. Through the exercise of this power of creation, a mortal body may be conceived, a spirit enter into it, and a new soul born into this life.

"This power is good. It can create and sustain family life, and it is in family life that we find the fountains of happiness. It is given to virtually every individual who is born into mortality. It is a sacred and significant power, and I repeat, my young friends, that this power is good.

"You who are teenagers, like every other son and daughter of Adam and Eve, have this power within you.

"The power of creation—or may we say procreation—is not just an incidental part of the plan: it is essential to it. Without it the plan could not

proceed. The misuse of it may disrupt the plan.” (Boyd K. Packer in *CR*, Apr. 1972, pp. 136-37; see also “Why Stay Morally Clean,” *Ensign*, July 1972, p. 111.)

GOD’S LAW OF CHASTITY AND MORALITY ESSENTIAL TO WORTHINESS FOR MARRIAGE

(6-6) If an Eternal Marriage Is to Stand, It Must Be Built on the Rock of God’s Law of Chastity and Morality

“In this day when modesty is thrust into the background, and chastity is considered an outmoded virtue, I appeal to parents especially, and to my fellow teachers, both in and out of the Church, to teach youth to keep their souls unmarred and unsullied from this and other debasing sins, the consequences of which will smite and haunt them intimately until their conscience is seared and their character becomes sordid. A chaste, not a profligate, life is the source of virile manhood. The test of true womanhood comes when the woman stands innocent at the court of chastity. All qualities are crowned by this most precious virtue of beautiful womanhood. It is the most vital part of the foundation of a happy married life and is the source of strength and perpetuity of the race.” (David O. McKay in *CR*, Apr. 1967, p. 8.)

(6-7) The Law of Chastity and Moral Cleanliness

“Our Heavenly Father has commanded that sexual intercourse take place only between a lawfully married husband and wife. (Exodus 20:14, 17; D&C 49:16, 17; 132:41-45.) This commandment is the law of chastity. It should be understood by boys and girls, and men and women. The commandment is very clear. There are no exceptions. (D&C 132:38, 39.)

“Being morally clean means to think good thoughts so that the mind is too busy to dwell or act upon unwholesome ideas. Often magazines, books, and shows tell stories of people using their reproductive abilities for amusement. Many stories make sacred and wonderful things seem common and vulgar. Often those who sin are made to seem like heroes. . . .

“Being morally clean also implies physical restraint and self-control. Being morally clean requires a higher degree of self-mastery than many people understand, meaning:

“ ‘A boy or man should not cause himself or anyone else, male or female, to be sexually stimulated or allow anyone to sexually stimulate him other than in a marriage relationship.

“ ‘A girl or woman should not cause herself or anyone else, male or female, to be sexually stimulated or allow anyone to sexually stimulate her other than in a marriage relationship.’ ” (Mother Training Lesson 16, “Sex Is Sacred,” in *1972-73 Relief Society Courses of Study*, pp. 202-3.)

(6-8) Chastity and Marriage

“The Lord said, ‘Be ye clean, that bear the vessels of the Lord.’ (Isaiah 52:11.) And we must state and restate and call to the attention of our children and their children that chastity and cleanliness are basic in the Church. Parents should teach their children in their home evenings and in all their activities as they rear them that unchastity is a terrible sin, always has been, always will be and that no rationalization by any number of people will ever change it. As long as the stars shine in the heavens and the sun brings warmth to the earth and so long as men and women live upon this earth, there must be this holy standard of chastity and virtue.

“Our children must be taught from infancy that sex outside of proper marriage is an abomination in the eyes of the Lord and that boys and girls must keep themselves clean and unspotted from the world and free from all sexual impurity. They must learn that there must never be sexual improprieties of any kind in the premarriage days and that every boy and girl should bring to the marriage altar a clean body and an unpolluted mind.” (Spencer W. Kimball in *Denmark, Finland, Norway, and Sweden area General Conference Report*, Aug. 1974, p. 10.)

(6-9) The Enormity of Sexual Sin

“The doctrine of this Church is that sexual sin—the illicit sexual relations of men and women—stands, in its enormity, next to murder.

“The Lord has drawn no essential distinctions between fornication, adultery, and harlotry or prostitution. Each has fallen under His solemn and awful condemnation.

“You youths of Zion, you cannot associate in non-marital, illicit sex relationships, which is fornication, and escape the punishments and the judgments which the Lord has declared against this sin. The day of reckoning will come just as certainly as night follows day. They who would palliate this crime and say that such indulgence is but a sinless gratification of a normal desire, like appeasing hunger and thirst, speak filthiness with their lips.

Their counsel leads to destruction; their wisdom comes from the Father of Lies.” (The First Presidency [Heber J. Grant, J. Reuben Clark, Jr., David O. McKay] in *CR*, Oct. 1942, p. 11.)

(6-10) Homosexuality—a Sin in the Same Degree As Adultery

“A homosexual relationship is viewed by The Church of Jesus Christ of Latter-day Saints as sin in the same degree as adultery and fornication.

“Homosexuality in men and women runs counter to . . . divine objectives and, therefore, is to be avoided and forsaken. Church members involved to any degree must repent. ‘By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them.’ (*D&C 58:43*.) Failure to work closely with one’s bishop or stake president in cases involving homosexual behavior will require prompt Church court action.” (*Priesthood Bulletin*, Feb. 1973, pp. 2-3.)

(6-11) Necking and Petting Is a Sin “like unto Adultery”

“Among the most common sexual sins our young people commit are necking and petting. Not only do these improper relations often lead to fornication, pregnancy, and abortions—all ugly sins—but in and of themselves they are pernicious evils, and it is often difficult for youth to distinguish where one ends and another begins. They awaken lust and stir evil thoughts and sex desires. They are but parts of the whole family of related sins and indiscretions. Paul wrote as if to modern young people who deceive themselves that their necking and petting are but expressions of love: ‘Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves.’ (Rom. 1:24.) How could the evils of petting be more completely described?” (Spencer W. Kimball, *The Miracle of Forgiveness*, pp.65-67.)

(6-12) Masturbation—Condemned of the Lord

“Most youth come into contact early with masturbation. Many would-be authorities declare that it is natural and acceptable . . .

“ . . . prophets anciently and today condemn masturbation. It induces feelings of guilt and shame. It is detrimental to spirituality. It indicates slavery to the flesh, not that mastery of it and the growth toward godhood which is the object of our mortal life. Our modern prophet has indicated that no young man should be called on a mission who is not free from this practice.” (Kimball, *Miracle of Forgiveness*, p. 77.)

(6-13) The Evil of Lustful Thoughts

“To want, to desire, to crave—that is to lust. So when the thought is born which starts a chain reaction, a sin has already been committed. If the thought is sown, then develops into lust, it is almost certain to bring eventually the full harvest of the act of the heinous sin, adultery. Note that the term *lust* has other connotations in addition to the sexual one. . . .

“ . . . adultery is not the result of a single thought. There first is a deterioration of thinking. Many sinful chain-thoughts have been coursing through the offender’s mind before the physical sin is committed.

“Yes, as a man thinketh, so *does* he. If he thinks it long enough he is likely to do it, whether it be theft, moral sin, or suicide. Thus the time to protect against the calamity is when the thought begins to shape itself. Destroy the seed and the plant will never grow.

“Man alone, of all creatures of earth, can change his thought pattern and become the architect of his destiny.” (Kimball, *Miracle of Forgiveness*, pp. 113-14.)

(6-14) Pornography Promotes the Low Sexual Drives

“Pornographic filth continues to flood this country as well as other nations of the world.

“There is abundant evidence of the damaging effect of obscenity on the solidarity of the family, on the moral fiber of the individual.

“We, with many leaders outside the church, are deeply concerned about this growing obscenity in print, on record and tape, on television, and in motion pictures.

“We therefore urge Latter-day Saint parents to teach their children to avoid smut in any of its many insidious forms. ‘Let virtue garnish thy thoughts unceasingly.’ (*D&C 121:45*.)

“The Lord has also said: ‘Set in order your houses; keep slothfulness and uncleanness far from you.’ (*D&C 90:18*.)

“We also encourage Latter-day Saints as citizens to exert every effort to fight the inroads of pornography in their communities. History is replete with examples of nations which have fallen in a large measure through licentiousness.” (The First Presidency [Harold B. Lee, N. Eldon Tanner, Marion G. Romney] *Church News*, 7 Oct. 1972, p. 5.)

(6-15) Immodesty Encourages Sin

“Since the sanctity of the body is so related to the sanctity of sex, why make the body so common? Why expose to the public eye this sacred

thing which is the temple of God? I tell you, girls, when you expose your bodies, whether on the dance floor, or otherwise, you do yourselves a great injustice, and you likewise do your boy friend an injury. I wish you girls could sit behind the curtain sometimes when we have private interviews with boys, and these boys really express themselves, man to man, about how they feel concerning modesty in dress. I have talked to many of these boys. Some of them have told me that their moral downfall began with a girl's immodest dress. They were tempted, right on the dance floor, just by what they could see, by what was not properly covered up." (Mark E. Petersen, *Toward a Better Life*, p. 125.)

(6-16) Associated Sexual Sins

"*Virtue may be lost by degrees; and chastity may be destroyed a step at a time.* Immodesty, necking, and petting, themselves a form of sex immorality, frequently lead to much grosser offenses. Every degree and type of lewdness, lasciviousness, and licentiousness; of concupiscence, prostitution, and whoredoms; of sodomy, onanism, and homosexuality; of masturbation, incontinence, and perversion; of rape, seduction, and infidelity; of adultery, fornication, and uncleanness—all these things, as well as many others, are condemned by divine edict and are among Lucifer's chief means of leading souls to hell. Fine distinctions between them are of no particular moment and are not necessary to observance of the divine laws involved. Counsel in the field of chastity is simply: *Be Chaste!*" (Bruce R. McConkie, *Mormon Doctrine*, p. 708.)

PREVENTION OF MORAL UNCLEANLINESS

(6-17) Barriers Against Temptation

"It is so important that young people who are unmarried erect barriers against temptation to help them avoid the compromising situations. May I suggest a few barriers.

"1. Never go into a house alone with one of the opposite sex.

"2. Never, never enter a bedroom alone with one of the opposite sex.

"3. Do not neck or pet. Now, admittedly there is no place in the scriptures where the Lord has said, 'Thou shalt not neck or pet.' I know that, but he has said, 'Thou shalt not commit adultery, or fornication, or anything like unto it.'

"4. Never park on a lonely road with just the two of you alone.

"5. Do not read pornographic literature.

"6. Do not attend R- or X-rated movies, and avoid drive-ins.

"7. Do not spend time in drinking or gambling establishments.

"Admittedly, these are just a few personal commandments that you might adopt. You should make up your own special and specific list of commandments, such as, 'I'll never accept another date with Herman.' Such commandments would depend on your own past experience and your own particular weaknesses." (Hartman Rector, Jr. in *CR*, Oct. 1972, pp. 172-73; see also "Live Above the Law to Be Free," *Ensign*, Jan. 1973, p. 131.)

(6-18) Stay Virtuous by Controlling Thoughts

"If you can control your thoughts, you can overcome habits, even degrading, personal habits. If you can learn to master them you will have a happy life.

"This is what I would teach you. Choose from among the sacred music of the Church a favorite hymn, one with words that are uplifting and music that is reverent, one that makes you feel something akin to inspiration. Remember President Lee's counsel; perhaps 'I Am A Child of God' would do. Go over it in your mind carefully. Memorize it. Even though you have had no musical training, you can think through a hymn." (Boyd K. Packer in *CR*, Oct. 1973, pp. 24-25; see also "Inspiring Music—Worthy Thoughts," *Ensign*, Jan. 1974, p.28.)

(6-19) Keep Away from the Entanglements of Sin

"In my experience, I have found that it is very, very dangerous to fly just high enough to miss the treetops. I spent twenty-six years flying the navy's airplanes. It was very exciting to see how close I could fly to the trees. This is called 'flat hatting' in the navy, and it is extremely dangerous. When you are flying just high enough to miss the trees and your engine coughs once, you are in the trees.

"Now let's pretend that the navy had a commandment—'Thou shalt not fly thy airplane in the trees.' As a matter of fact, they did have such a commandment. In order to really be free of the commandment, it becomes necessary for me to add a commandment of my own to the navy's commandment, such as, 'Thou shalt not fly thy airplane closer than 5,000 feet to the trees.' When you do this, you make the navy's commandment of not flying in the trees easy to live, and the safety factor is tremendously increased.

“Admittedly, the latter commandment is your own addition, and care should be exercised that you do not get it mixed up with the law and expound it *as* the law. Rather, it is your own commandment, invented by you for your own self-preservation; and, if you are going to preach it, it should be expounded as such.

“We should studiously avoid placing ourselves in positions where we could be overcome by temptation. Paul’s admonition that we avoid even the appearance of evil certainly represents an addition to the Lord’s commandments, which is, to ‘forsake all evil’ and ‘entangle not yourselves in sin.’ (See D&C 98:11; 88:86.) But if we follow Paul’s admonition, we will find the Lord’s commandment much easier to live.” (Rector in *CR*, Oct. 1972, p. 172; see also “Live Above the Law to Be Free,” p. 131.)

THE CLEANSING POWER OF REPENTANCE RESTORES WORTHINESS

(6-20) Unrepentant Sin—the Heaviest Burden

“If I were to ask you what is the heaviest burden one may have to bear in this life, what would you answer? The heaviest burden that one has to bear in this life is the burden of sin. How do you help one to bear that great burden of sin, in order that it might be light?” (Harold B. Lee in *CR*, Apr. 1973, p. 177; see also “‘Stand Ye in Holy Places,’” *Ensign*, July 1973, p. 122.)

(6-21) We Can Be Cleansed of Moral Sins

“And now just a word to those who may have walked into the shadow of temptation and regret. I say to you that the Lord loves you still. He wants you to repent, to change, to bring your life once again into conformity with his counsel and his teachings. He said:

“*Behold, he who has repented of his sins . . . is forgiven, and I, the Lord, remember them no more*’ (D&C 58:42.)

“And then he continued:

“*By this you may know if a man repenteth of his sins—behold, he will confess them and forsake them!*’ (D&C 58:43.)” (A. Theodore Tuttle, “Entangle Not Yourselves in Sin,” *Speeches of the Year*, 1970, pp. 5-6.)

(6-22) The Process of Repentance

“Repentance isn’t always easy. It takes great humility. It often requires superhuman courage, especially in major transgression. But the Lord has

told us plainly how we can tell if a man or woman has repented of his sins. He said, ‘By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them.’ (D&C 58:43.)

“Confession and forsaking, then, are the two important elements of repentance. After one has been brought to realize his transgression and made his determination to turn from it, he must humble himself to make his confession. It would be much easier to simply cease doing the wrong, in the case of serious sin, and say nothing to anyone. But to humble himself to confess it to the ones offended and to the bishop is a more sobering matter and takes real humility.

“Following confession, the transgressor should demonstrate with good works his repentance, keeping faithfully the commandments of the Lord. Restitution is also an important part of repentance. Restitution, to the degree possible, should be made to restore that which has been taken or to repair the damage that has been done, demonstrating to those offended by his actions his remorse and determination to make amends.

“President Harold B. Lee has expressed this so beautifully:

“‘That confession must be made first to him or her who has been most wronged by your acts. A sincere confession is not merely admitting guilt after the proof is already in evidence if you have “offended many persons openly,” your acknowledgment is to be made openly and before those whom you have offended that you might show your shame and humility and willingness to receive a merited rebuke. If your act is secret and has resulted in injury to no one but yourself, your confession should be in secret, and your Heavenly Father who hears in secret may reward you openly. Acts that may affect your standing in the Church, or your right to privileges or advancement in the Church, are to be promptly confessed to the bishop whom the Lord has appointed as a shepherd over every flock and commissioned to be a common judge in Israel. He may hear such confessions in secret and deal justly and mercifully, as each case warrants. . . .’

“After one has confessed his transgression and started in motion the processes of repentance, by demonstrating with good works his sincere desire to be completely forgiven, how do we know when to forgive? When do we know he has truly repented?

“In a revelation to the Church in Kirtland, Ohio, in 1831, the Lord said:

“‘. . . verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness who have not sinned unto death.

“Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

“I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.” (D&C 64:7, 9-10.) . . .

“Someone is reputed to have asked one of the Brethren, ‘When is one forgiven of his transgressions?’ and he replied, ‘When he has repented.’ He was then asked, ‘How do you know when he has repented?’ His answer was, ‘If you could look into the heart of the individual you could tell. Possibly repentance was at the time of confession, but since we don’t know, there must be a time in which the person can demonstrate his repentance through faithfulness to the gospel.’ . . .

“The *General Handbook of Instructions of the Church* indicates a certain time of waiting after serious transgression, before individuals can be given full Church or priesthood privileges.

“But whatever the penalties, however long or arduous the process, even humbling in sackcloth and ashes, repentance is the only course. . . .

“It may not be easy—the road may be long, but I leave you my witness it is the way the Lord has provided in his mercy to us. In the name of Jesus Christ. Amen.” (James A. Cullimore in *CR*, Oct. 1971, pp. 88-91; see also “Confession and Forsaking: Elements of Genuine Repentance,” *Ensign*, Dec. 1971, pp. 86-87.)

(6-23) The Miracle of Forgiveness

“God will wipe away from their eyes the tears of anguish, and remorse, and consternation, and fear, and guilt. Dry eyes will replace the wet ones, and smiles of satisfaction will replace the worried anxious look.

“What relief! What comfort! What joy! Those laden with transgressions and sorrows and sin may be forgiven and cleansed and purified if they will return to their Lord, learn of him, and keep his commandments.” (Kimball, *Miracle of Forgiveness*, p. 368.)

(6-24) SUMMARY

So the Lord has clearly shown the way to the purity of life so essential to celestial marriage, and it includes the disciplining of self and the expression of the natural endowments in the ways the Lord directs. The power to walk in the way of the Lord is in God’s children through the grace of Christ and their own individual worthiness.

“How glorious is he who lives the chaste life. He walks unfearful in the full glare of the noonday sun, for he is without moral infirmity. . . . He is honored and respected by all mankind, for he is beyond their censure. He is loved by the Lord, for he stands without blemish. The exaltations of eternities await his coming.” (The First Presidency [Heber J. Grant, J. Reuben Clark, Jr., David O. McKay] in *CR*, Oct. 1942, p. 12.)



(7-1) INTRODUCTION

Love. How simple a word for such a complex emotion. Its power has lifted men to the heights and plunged them to the depths. Buildings, poems, music, and masterful art have been inspired by its influence. History has often changed course in response to the impact of love on the lives of people. Wars have been waged, kingdoms sacrificed, empires lost for love.

Unfortunately, the name of love has been applied to things which are only the cheapest counterfeits of its actual nature. How is a young person to recognize love in its true and purest forms? How does one develop the capacity to love and be loved? What are the traits and qualities of life that accompany the true forms of love? What are its masquerading counterfeits? As with other things of great eternal significance, the Lord has not left his children without guidance about love. The scriptures and the prophets have spoken abundantly and eloquently about its importance, its characteristics, and its achievement.

THE ETERNAL NATURE OF LOVE

(7-2) Love Comes from God

“Love comes from God. The love which man possesses for the opposite sex came from God. The same God who created the two sexes implanted in the hearts of each love towards the other. What was the object of placing this passion or affection within the hearts of male and female? It was in order to carry out, so far as this world was concerned, His great and eternal purposes pertaining to the future.” (Orson Pratt in *JD*, 13:185.)

(7-3) True Love Is Not Earthbound

“True love is not earthbound. It is as eternal as our spirits, which never die. A continuing association in this life, as well as in the next, with those we love, should be the great desire of every person. It is the ultimate. It is the great purpose of mortality.

“Persons who are satisfied with a temporary legal arrangement which terminates at death, when it could be an everlasting contract, are basing their marriage on shallow and fleeting love. Such a marriage looks to the moment, not to the future. Under the stress of life, it is more likely to crumble

and fall. True love pleads for endless association of those we love.” (ElRay L. Christiansen in *CR*, Apr. 1974, p. 34; see also “Three Important Questions,” *Ensign*, May 1974, p. 25.)

(7-4) We Cannot Obtain the Celestial Kingdom Without Love

“Marriage is eternal; family life is sacred; the falling in love of a young man and a young woman is the prelude to love, and staying in love is the vitality, the very breath and life of marriage.

“Everyone hopes to experience romantic love. Rightly, it is not only a part of life, but literally a dominating influence of it. It is deeply and significantly religious. There is no abundant life without it. Indeed, the highest degree of the Celestial Kingdom is unobtainable in the absence of it.” (Boyd K. Packer, *Eternal Love*, pp. 8-9.)

(7-5) You Must Love Your Companion to Be Married for Eternity

“One great purpose carried out by those who come into the temple is the sealing of man and wife in the sacred bonds of matrimony. That purpose is based upon the fact that man and woman truly love each other. That means that a couple coming to the altar should be sure that there is love in each heart. It would be a terrible thing to be bound for eternity to one whom you do not love, but it is a glorious thing to be sealed for time and eternity to one whom you do love.” (David O. McKay, “Responsibilities of Those Who Enter the Temple,” *Improvement Era*, Feb. 1965, p. 92.)

WHAT IS LOVE?

(7-6) Love Is Much More than Physical Attraction

“What is love? Many people think of it as mere physical attraction and they casually speak of ‘falling in love’ and ‘love at first sight.’ This may be Hollywood’s version and the interpretation of those who write love songs and love fiction. True love is not wrapped in such flimsy material. One might become immediately attracted to another individual, but love is far more than physical attraction. It is deep, inclusive, and comprehensive. Physical attraction is only one of the many elements; there must be faith and confidence and

understanding and partnership. There must be common ideals and standards. There must be great devotion and companionship. Love is cleanliness and progress and sacrifice and selflessness. This kind of love never tires or wanes, but lives through sickness and sorrow, poverty and privation, accomplishment and disappointment, time and eternity. For the love to continue, there must be an increase constantly of confidence and understanding, of frequent and sincere expression of appreciation and affection. There must be a forgetting of self and a constant concern for the other. Interests, hopes, objectives must be constantly focused into a single channel.” (Spencer W. Kimball, *Faith Precedes the Miracle*, pp. 157-58.)

(7-7) Love Is Purification of the Heart

“Love is the purification of the heart. It strengthens character and gives a higher motive and a positive aim to every action of life. The power to love truly and devotedly is the noblest gift with which a human being can be endowed. True love is eternal and infinite. It is equal and pure without violent actions and demonstrations, which are so much in evidence today.” (Delbert L. Stapley in *CR*, Oct. 1970, p. 45.)

(7-8) Love, a Thing of Both Body and Spirit, Outlasts Even Death

“Some have said that next to self-preservation, sex instinct is the most dominant in life. In the Latter-day Saint view, the most potent motivation in human life is love. Conjugal sex experience is but one manifestation of that love. Indulgence in sex without love is lust, even within the marriage state. It is love that binds people together, causes them to seek each other’s happiness before considering their own, and thus they make their own happiness complete.

“True affection in marriage, which is a thing of spirit as well as body, will outlast the honeymoon and grow more beautiful with time, for it is intended to be eternal. The real glory of the married state in this life should reach its climax as the curtain falls on life’s second act. (An intermediate ‘finis’ called Death.) And then, after a brief intermission to allow one or the other of the actors to ‘change his costume,’ they will meet and continue on the eternal stage where there will be no curtain.” (Hugh B. Brown, *You and Your Marriage*, p. 37.)

(7-9) The Qualities of Love

“Love means friendship and companionship and partnership and unity. It expresses itself in

modesty, in generosity, in sensitivity, in courtesy, in counsel, in appropriate compromise. It inspires affection and confidence and trust and self-control. Love, mature love, provides a climate of wholesome, repentant, forgiving consideration. It listens. It hears and senses the needs of another. It can never be separated from character, from unselfishness, from good humor, and from every tender virtue.” (Marion D. Hanks in *CR*, Apr. 1970, p. 135.)

(7-10) The Nature of Love—a Summary

On the basis of what has been said about love by many wise and inspired men, the following summarizes some of the major qualities of love:

1. Love is based on the powerful attraction between two people, an attraction which is physical, emotional, social, and spiritual.

2. Love includes a deep empathy and understanding for the loved one. Empathy is the ability to feel as the other person feels and share intimately what the other person experiences.

3. Love is an emotion with great binding power. It fuses and unites two people into oneness, holding them together through many troubles, challenges, and problems.

4. True love desires the highest good of the loved one. When one loves another, he desires those things which will bring that person lasting joy; he would do nothing that would jeopardize the other’s eternal potential.

5. Love involves a willingness to share resources. The one who loves finds joy in sharing with the loved one his time, money, abilities, strengths, or any other resources available to him.

6. True love is highly durable. It recognizes and accepts imperfections in the other without loss of love, endures strains and challenges to the relationship, is not weakened by physical separation, and weathers problems without permanent damage.

7. Love is a living thing. While it is highly durable, it does require nourishment and care or it may begin to die. As long as this encouragement and nourishment are forthcoming, love continues to grow until it reaches perfection.

8. Love accepts the individuality and uniqueness of the loved one and receives joy from that. It allows the other freedom to act, decide, and move without constrictive jealousy or limitations.

9. Love is unity. Without jeopardizing the individuality of either party, love is a coming together into oneness of spirit, purpose, desires, and experiences. Its ideal is expressed in the concept revealed to Adam: “Therefore shall a man leave his

father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Genesis 2:24.)

HOW CAN I TELL WHEN I'M REALLY IN LOVE?

(7-11) A Test of True Love

" . . . you may ask, 'how can I know when I am in love?'"

"That is a very important question. Years ago at the University of Utah, a fellow student and I considered that query one night as we walked together. As young men of that age frequently do, we were talking about girls. Neither he nor I knew whether we were in love or not. Of course I had not then met my present sweetheart—my wife today of over sixty-four years. . . ."

"In answer to my question, 'How can we know when we are in love?' [He] replied: 'My mother once said that if you meet a girl in whose presence you feel a desire to achieve, who inspires you to do your best, and to make the most of yourself, such a young woman is worthy of your love and is awakening love in your heart.'" (David O. McKay, "The Choice of an Eternal Companion," *Improvement Era*, Apr. 1965, p. 284.)

(7-12) Mature Versus Childish Love

"As Dr. Abraham Stone, famous marriage counselor, pointed out in a recent *Reader's Digest* article, 'Mature love differs from childish love in that it desires not merely the satisfaction of self, of one's own needs, but even more the satisfactions of the mate. A couple maturely in love, genuinely "care" for one another. They want to establish a kinship of body and feeling. They do not romantically endow each other with illusionary qualities, but see and accept in one another both virtues and faults.' Is your love mature as you choose your mate?"

"The person who is really and truly in love, male or female, will dedicate himself to the inspiring task of building a home and family. He would rather be with the person who is his partner in the undertaking than with anyone else in the world, be they parents, relatives, or friends." (Brown, *You and Your Marriage*, pp. 37-38.)

(7-13) How Can I Test Love?

" 'Love is always founded in truth. . . . Lies and deceit, or any other violation of the moral law, are proofs of love's absence. Love perishes in the midst of untruth. . . . Thus, the lover who falsifies to his loved one, or offers her any act contrary to

truth, does not really love her.

" 'Further, love does not offend or hurt or injure the loved one. By that test any human venture, past and present, may be measured for its real value. Cruelty is as absent from love . . . as truth is from untruth.

" ' . . . love is a positive active force. It helps the loved one. If there is need, love tries to supply it. If there is weakness, love supplants it with strength. . . . Love that does not help is a faked or transient love.

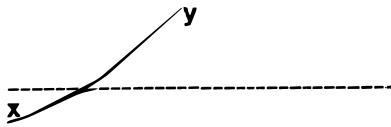
" 'Good as these tests are, there is a greater one. True love sacrifices for the loved one. . . . That is the final test. Christ gave of Himself, gave His life, for us, and thereby proclaimed the reality of his love for his mortal brethren and sisters. The mother gives of her own flesh and blood, and jeopardizes her very life, for her child. In family relationships there must be mutual sacrifices among husband, wife, and children, else true love is not there.' (Dr. John A. Widtsoe, *An Understandable Religion*, Ch. 8.)

"Thus, anyone who would induce someone to do that which it is unworthy to do, or to take advantage, or rob someone of virtue, or embarrass, or hurt, really doesn't love the person he professes to love. What he feels under such circumstances is something less than love. The proving is in the doing." (Richard L. Evans in *CR*, Apr. 1966, pp. 88-89.)

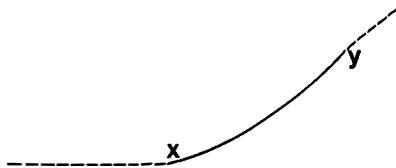
(7-14) The Importance of Time in Determining if It Is Really Love

Time is one of the most important factors a couple can use in deciding whether their relationship is really built on love. The following diagram illustrates how this is so. Each of the eight lines represents the developing relationship of a couple's attraction for each other. Notice that in every case, during one part of the relationship (usually the early stages) the development is steadily upwards. Were a couple to be asked sometime between points X and Y about the nature of their relationship, chances are good that they would think they were either in love or at least in the process of developing love. But time (the portion of the line beyond Y) might go on to prove that love will not develop, and indeed that the relationship will break off completely. Obviously, one cannot and should not postpone marriage for long years in order to see how the relationship shall eventually develop. But on the other hand, whirlwind courtship may peak out and begin to decline; then the couple may find that love is not growing after all.

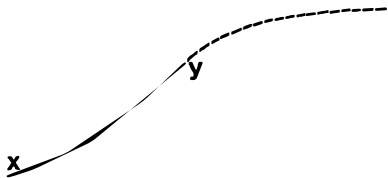
"A. It started with dislike; then rose to greater attraction.



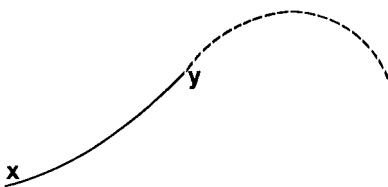
"B. You knew the person for some time before you were attracted to him or her.



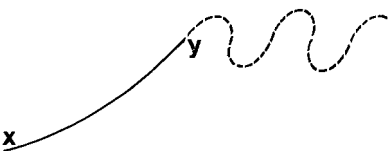
"C. It started with attraction, gradually rose, but has leveled off to form a plateau. Nothing has changed for some time.



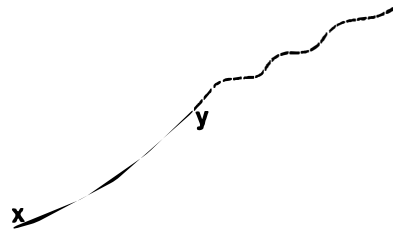
"D. It started with attraction, gradually rose, but has been declining for some time.



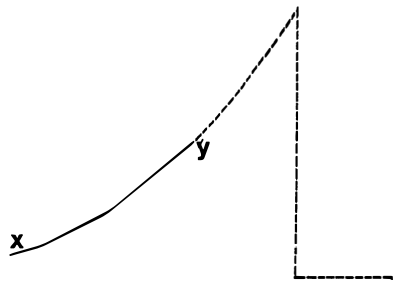
"E. There have been ups and downs but pretty much on a level; the crests and troughs of the waves have reached about the same height or depth. Conflicts are not being reduced; problems are not being solved.



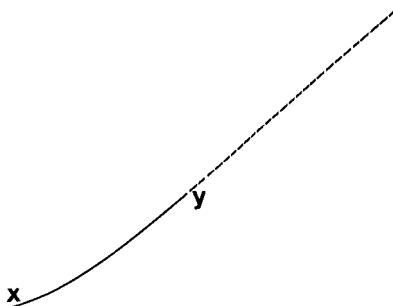
"F. There have been ups and downs but each crest is higher than the previous one and no trough is as low as the one before it. Conflicts are being reduced; problems are being solved; progress is being made.



"G. It started with a great swish of enthusiasm, exploded in mid-air with spectacular effects, then skyrocketlike, it began to fall rapidly toward the earth, a mass of cooling ashes. Many 'war marriages' were based on this sort of relationship and unfortunately, in many cases, the wedding occurred just before the rocket reached its highest point and started to descend.



"H. It started with attraction and has become steadily richer and deeper. You can conceive of its continuing to do so indefinitely."



(Henry A. Bowman, *Marriage for Moderns*, pp. 84-85.)

DISTINGUISHING BETWEEN LOVE AND ITS COUNTERFEITS

(7-15) Love and Infatuation

Though infatuation is often called imitation love or counterfeit love this is not completely accurate, for sometimes infatuation may develop into full, mature love. On the other hand, it may burn itself out quickly or lead to intimacies inap-

propriate outside of marriage. For this reason, infatuation can be a threat to proper dating and courtship and the development of mature love.

Typically, when a young couple ask the question Are we really in love? they are trying to distinguish between mature, developed love and the powerful feelings of infatuation. The following comparison of the two emotions provide some criteria that may be used to help determine whether the relationship is characterized by infatuation or love:

Infatuation almost always develops rapidly. When people say they “fall in love” or that there was “love at first sight,” it more likely describes infatuation. This first attraction may continue and become fully mature love or it may not.

Love is “grown” into, though this may not sound as romantic. It generally takes root slowly and grows with the passage of time. Physical and mental attraction may be sudden, but the development of love takes time.

Infatuation generally centers on a limited number of the other characteristics, skills, or personality traits.

Love is based on an appraisal of the whole person. It is more of a “I like him” than it is “I like the way he . . .”

Infatuation is often centered on the emotion itself. This is being “in love with love.” The lyrics of the song which ask, “Do I love you because you’re wonderful, or are you wonderful because I love you?” illustrate this feeling.

Love centers in the person; it recognizes the intense pleasure and joy that comes from love, but the emotion is secondary; the loved one takes precedence. Elder Packer has said:

“Something is said in the lyrics of a song about falling in love with love. This is very commonplace. ‘Falling in love with love is falling for make believe. Falling in love with love is playing the fool.’ Then I think the lyrics also say something about a juvenile fancy. Almost everyone goes through that courtship, and it is a courtship that ought to be broken up as soon as possible—this falling in love with love. There are some very intense dangers involved therein.” (Packer, *Eternal Love*, pp. 10-11.)

Infatuation is more self-centered, though this may not always be selfishness. It is fed primarily by emotions arising out of personal need gratification. Someone said that what some people think is love is nothing more than mutual need satisfaction.

Love also finds self-gratification in the relationship, but it is primarily other-centered. The other person’s potential and joy becomes as critical as one’s own. In fact, the commitment of mature love is to share one’s spiritual, emotional, and physical totality with the other so that you may share complete fulfillment together.

Infatuation is often multiperson centered. It easily flits back and forth from person to person and may involve more than one person at the same time. The person wildly “in love” with three others at the same time is an example of this.

Love involves a deep commitment to the person loved; it is the covenant of loyalty and fidelity to the person loved.

Infatuation changes rapidly; it is a highly emotional state and quite volatile. Emotional highs and lows, inability to eat, concentrate, or work are typical behaviors.

Love changes, but the changes are more gradual and natural. Desire to work and excel are heightened so that the relationship may be strengthened even more. The overriding emotion is one of quiet, enduring happiness.

Infatuation often loses touch with reality. Fantasized plans, daydreaming, refusal to face reality or plan for the future are common.

Love idealizes and is positive but maintains its balance. The loved ones are willing to sacrifice for long term gains. It is realistic in facing problems and challenges.

Infatuation is based in large measure on physical attraction. Physical affection dominates the relationship. See figure A.

Love involves as much or more physical attraction as infatuation; but, relatively, it is only a small part of the total relationship. Other bases for the attractions are also important. See figure B.

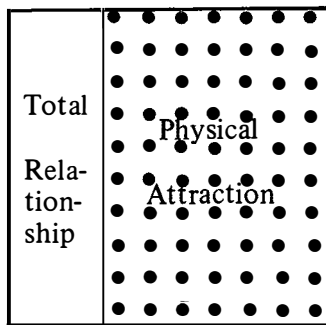


Figure A

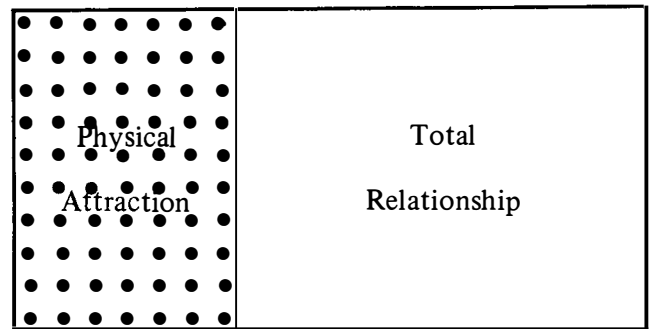


Figure B

Infatuation tends to be insecure and brittle. Harmless relationships are cause for jealousy; physical separation is viewed as a threat to the relationship; and under stress the relationship may shatter.

Love is secure, trusting, and resilient. Mature love is not threatened by other people when the relationship is that of friends. Though love seeks to be together when possible, it is not weakened by separation. It has the ability to withstand challenges and problems that may test its strengths.

(7-16) When Possessiveness Masquerades As Love

“A man sits in my office, tense and grim. His marriage started out well he says. But now something in him is being crushed, stifled, driven to distraction. His wife won’t give him room to breathe. She has to know where he is every moment. She wants to share every thought. She seems to resent his friends, his activities. In their courtship days, he was flattered by such devotion. But now it’s unbearable.

“Later a young woman sits across from me, twisting a handkerchief in her fingers. She is unmarried, quite pretty in a faded sort of way. Her mother is dead; she keeps house for her father. She suffers from headache, insomnia, depression. Her

physician can find nothing wrong with her physically. And so he has sent her to me. . . .

“No doubt these people would be astonished to know that their basic problem is the same, but it is. Each of them is the victim of possessiveness masquerading as love.

“In each case, some innermost identity in the individual is being threatened, some deep personal privacy is being invaded. And I know in advance the answers I’ll get when I attempt to relieve the pressure.

“‘But Doctor,’ the clinging-vine wife will say, wide-eyed, ‘I love my husband. That’s why I want to know everything he does. That’s why I want to be close to him all the time!’ Meaning: I’m inadequate. I’m afraid. My husband is my life raft. I can’t afford to share him. I need all of him for myself.

“‘But Doctor,’ the father of the unmarried girl will tell me earnestly, ‘of course I want my daughter to marry. But I want her to find the right man. That’s why I give her all the protection and guidance I possibly can.’ Meaning: She’s my guarantee against loneliness. I’m not going to let her go. I’m going to hang on, hang on, hang on . . .

“Day after day I listen to such rationalizations, and I think, ‘love, what crimes are committed in thy name!’ . . .

“People who are really in love don’t have to be told this. True love liberates, it doesn’t confine. It releases, it doesn’t clutch. Real lovers know that the closer the relationship, the more essential it is to create and preserve little areas of separateness, little oases of isolation where the soul can renew itself. After all, when we love another person, what is it that we love? It’s his uniqueness, isn’t it? This is precisely the quality that can never be claimed by another person, because once it is possessed the uniqueness vanishes.” (Smiley Blanton, M.D., “When Love Is a Sickness,” *Woman’s Day*, Oct. 1966, Excerpts reprinted by permission of *Woman’s Day* magazine. Copyright © 1966 by Fawcett Publications, Inc.)

(7-17) Love Should Not Be Used to Coerce Another Against His Will

Sometimes “love” is used as a weapon, a tool of coercion. We see this especially in children. “I won’t love you anymore,” they say in an attempt to win a favor or waive an unpleasant decision. Such immaturity is expected in children, but too often it is found in adults as well. Love is seen as an emotional lever which can be used to pry and force another into doing our will. When such coercion is attempted in the name of love, one may know that it is not true love speaking but one of its counterfeits, for true love is of God and force and coercion are of Satan.

The boy who demands that a girl submit to his immoral wishes saying, “If you really love me . . .” can be branded as one who does not love. Love seeks only the highest good and ultimate joy of the person loved. Since a fullness of joy cannot be obtained without freedom, love cannot and will not seek to coerce another, even though the end may seem to justify such unacceptable means.

LOVE VERSUS LUST

(7-18) The Great Deception

“The greatest deception foisted upon the human race in our day is that overemphasis of physical gratification as it is related to romantic

love. It is merely a repetition of the same delusion that has been impressed on every generation in ages past. When we learn that physical gratification is only incident to, and not the compelling force of love itself, we have made a supreme discovery. If only physical gratification should interest you, you need not be selective at all. This power is possessed by almost everyone. Alone, without attendant love, this relationship becomes nothing—indeed, less and worse than nothing.” (Packer, *Eternal Love*, p. 13.)

(7-19) Sex Exploitation Is Never True Love

“Pure sex life in proper marriage is approved. There is a time and an appropriateness for all things that have value. But sexual encounters outside of legalized marriage render the individual a thing to be used, a thing to be exploited, and make him or her exchangeable, exploitable, expendable.

“In our mass-production age, ‘we have witnessed the reduction of persons to things in a code number, a subscriber, a punched card. Each reduction indicates that the person is expendable, replaceable.’ This renders men functionaries and destroys their being and loses for them their self, dwarfed by a gigantic universe out there. This is hauntingly true as people are ‘used’ to gratify physical passions in illegitimacy.

“We really do not ‘love’ things. We use things like doormats, automobiles, clothing, machines; but we love people by serving them and contributing to their permanent good.

“And when we come before the great Judge at the bar of justice, shall we stand before him as a thing or as a person, as a depraved body of flesh and carnal acts or as a son of God standing straight and tall and worthy? And as we answer the vital questions, will we be able to say, ‘I builded, I did not tear down; I lifted, I did not pull down; I grew, I did not shrivel; I helped others grow, I did not dwarf them; I helped, I did not hinder; I loved intensely and blessed, I did not lust toward exploitation to injure’? . . .” (Kimball, *Faith Precedes the Miracle*, pp. 155-56.)

(7-20) A Test of Love Versus Lust

“For many years, I saw a strong man carry his tiny, emaciated, arthritic wife to meetings and wherever she could go. There could be no sexual expression. Here was selfless indication of affection. I think that is pure love.

“I saw a kindly woman wait on her husband for many years as he deteriorated with muscular

dystrophy. She waited on him hand and foot, night and day, when all he could do was blink his eyes in thanks. I believe that was love.

“If anyone feels that petting or other deviations are demonstrations of love, let him ask himself: ‘If this beautiful body that I have misused suddenly became deformed, or paralyzed, would my reactions be the same? If this lovely face were scarred by flames, or this body that I have used were to suddenly become rigid, would there still be love?’ Answers to these questions might test one to see if he really is in love or if it is only physical attraction that has encouraged the improper physical contacts.” (Kimball, *Faith Precedes the Miracle*, p. 158.)

CHARITY—THE HIGHEST EXPRESSION OF LOVE

(7-21) What Is Charity?

“Above all the attributes of godliness and perfection, *charity* is the one most devoutly to be desired. Charity is more than love, far more; it is

everlasting love, perfect love, the pure love of Christ which endureth forever. It is love so centered in righteousness that the possessor has no aim or desire except for the eternal welfare of his own soul and for the souls of those around him. (2 Ne. 26:30; Moro. 7:47; 8:25, 26.)” (Bruce R. McConkie, *Mormon Doctrine*, pp. 121-22.)

(7-22) Charity Is the Noblest Form of Love

“Charity is the noblest form of love. It is love so great that we are willing to give a part of ourselves to others in showing them with what thoughtfulness, consideration, and compassion we regard them. It is easy to say, ‘I love you.’ But love should not only be declared; it should be proved by actions. Love, unless demonstrated, is only a crashing cymbal or a booming drum which deafens the ears and does not soothe the soul. Love, then, to be true love, includes sacrifice on the part of both giver and receiver, as Jesus demonstrated by his earthly life.” (Theodore M. Burton, “If I Have Not Love,” *Instructor*, June 1970, p. 201.)

(7-23) The Qualities of Love

1 Corinthians 13:1-8

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

“And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

“And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

“Charity suffereth long,

and is kind;

charity envieth not;

There is no principle or practice of the gospel as transcendent as that of charity—the pure love of Christ. It is the attribute that sanctifies all others and makes them acceptable to God. Without it, man is as hollow and meaningless as the sound of brazen trumpets or crashing cymbals; without it, otherwise impressive acts and sacrifices are without significance.

The Greek word means “long of spirit” and implies patient enduring and holding out, even under stress. Sufferings, trials, tests, adversities, and persecutions do not threaten the enduring patience of charity; it is long-suffering, outlasting them all.

Charity is tender and compassionate, deeply concerned for the needs and sufferings of others.

The highest love is not grieved or jealous when another possesses gifts or blessings it does not; it does not seek to make all others like itself or to make itself like unto others.

charity vaunteth not itself,

Vaunteth comes from the Greek word for braggart. Charity does not sing its own praises, glory in its own achievements, or set itself forward.

is not puffed up,

Nor does it have an inflated opinion of its own importance; it is humble, and pride has no part of perfect love.

“Doth not behave itself unseemly,

Love never acts out of its place in a rude or unmannerly way; it is full of proper decorum and appropriate behavior.

seeketh not her own,

The purest of Christian attributes does not pursue its own ends alone but also deeply concerns itself with the spiritual welfare of all others. It is unthinkable that love would care only for itself.

is not easily provoked,

Touchy irritability that is easily provoked to anger is foreign to charity; by virtue of its long-suffering patience and perfect kindness, love never loses control.

thinketh no evil;

Charity does not impute evil motives where there are none; evil thoughts and reckoning have no part in charity. The Greek word translated “thinketh” means “to reckon or keep account of.” Love does not keep a tally of the wrongs committed against it.

“Rejoiceth not in iniquity, but rejoiceth in the truth;

Charity does not find any pleasure in evil, but, rather, finds joy only in the truth. Likewise, when evil befalls another, perhaps even an enemy, love does not gloat over his misfortunes; it is saddened by evil in any form and gladdened whenever truth is victorious.

“Beareth all things, believeth all things, hopeth all things, endureth all things.

“Charity never faileth. . . .”

The enduring quality of love is almost beyond comprehension. Its staying power has no limit; it can endure calumny, abuse, persecution, or betrayal without loss; its hope is one of never fading brightness; its belief and trust knows no end. There is nothing that can cause the pure love of Christ to cease, to fall from its place, or to be swayed from its perfection.

Moroni 7:46-48

“Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—

Unless man achieves the pure love of Christ in his life, he can do nothing in the spiritual realms. All other things in life may fail, but charity never does. For this reason all men should strive to bring themselves into harmony with its lofty and perfected attributes.

“But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

This purity of love which Christ exemplified is eternal; it is Godly love. When we stand before the great bar of judgment, how good it shall be for those who possess that perfect love.

“Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. Amen.”

How great are the rewards that come with charity, and how great must be the effort to bring it into our hearts. Its purifying power shall sanctify and cleanse those who bear it until they became as pure as He whose name it bears.

**(7-24) The Love of Christ and God
Necessary Between Man and Wife**

“The gospel of Jesus Christ is the law of love, and love of God with the whole heart and mind is the greatest commandment, and the next is like unto it: love thy neighbor as thyself. This also should be remembered in the marriage relation, for, while it is said that the desires of the woman shall be to her husband, and he shall rule over her, it is intended that that rule shall be in love and not in tyranny.”
(Joseph F. Smith, *Gospel Doctrine*, p. 274.)

(7-25) SUMMARY

The question Are we really in love? is not an idle one, not a question to be smiled at, ignored, or dismissed as unimportant. It is one of life's most significant questions and has tremendous implica-

tions for both time and eternity. In this chapter, we have seen that love can be defined and recognized; it can be identified, both in terms of what it is and what it is not. Every young couple who seriously contemplates marriage should give deep and prayerful thought to the question and sincere, consistent effort to the development of mature, perfected love within themselves.

Christ's love provides the ideal by which to measure feelings and behaviors and to determine whether it is indeed true love. This is as true of romantic love as it is of gospel love. The more nearly the love of a man and woman approach the ideal of charity, the greater will be their happiness, the deeper will be their relationship, and the more lasting will be their union. The more nearly romantic love approaches the pure love of Christ, the more eternal will be its nature, for in the words of both Paul and Mormon, “Charity never faileth.” (1 Corinthians 13:8; Moroni 7:46.)



(8-1) INTRODUCTION

In chapter one, we saw the importance of celestial marriage in the achievement of exaltation. Without it neither man nor woman can be exalted. Therefore, the decision to marry in the temple and to build a celestial marriage is one of the most eternally significant ones we can make. How foolish it is then, knowing the critical importance of this step in our eternal progression, to think it can wait until we are ready to be married. The time to begin preparing for celestial marriage is long before the time for marriage itself. The time for making an irrevocable decision that you will be married in the Lord's prescribed way is early in life. If you, as a young adult, have not as yet made these preparations and that decision, then now is the time to do it. All of eternity for you depends on it.

ACCEPTING THE RESPONSIBILITY OF MARRYING IN THE TIME PROVIDED BY THE LORD

(8-2) Eternal Marriage Is a Birthright of Worthy Men and Women

“The Latter-day Saints accept the doctrine that marriage is honorable, and apply it as a requirement to all who are not prevented by physical or other disability from assuming the sacred responsibilities of the wedded state. They consider, as part of the birthright of every worthy man, the privilege and duty to stand as the head of a household, the father of a posterity, which by the blessing of God may never become extinct; and equally strong is the right of every worthy woman to be wife and mother in the family of mankind.” (James E. Talmage, *The Articles of Faith*, pp. 443-44.)

(8-3) Those Who Avoid Marriage Deny Themselves Many Eternal Blessings

“Any young man who carelessly neglects this great commandment to marry, or who does not marry because of a selfish desire to avoid the responsibilities which married life will bring, is taking a course which is displeasing in the sight of God. Exaltation means responsibility. There can be no exaltation without it.

“If a man refuses to take upon himself the responsibilities of married life, because he desires to

avoid the cares and troubles which naturally will follow, he is taking a course which may bar him forever from the responsibilities which are held in reserve for those who are willing to keep in full the commandments of the Lord. His eternal progression will thus be limited. Like the Sadducees of old, he will be numbered among the angels who cannot be enlarged. (Luke 20:27-37; D&C 132:16-17.) It will not be his privilege to be numbered among the sons of God, and thus be entitled as an heir to partake of the blessings reserved for those who receive an inheritance in the Father's kingdom.” (Joseph Fielding Smith, *Doctrines of Salvation*, 2:74-75.)

(8-4) There Are Provisions for Those Who Are Single Through No Fault of Their Own

“Coming back, then, to the family, I think of my wife's sister who died here a short time ago. She filled a mission for the Church; she worked in the auxiliaries and she was a noble character. But she never married, and I can't believe that the Lord's plan is imperfect, that she will not ultimately enjoy all that her sister (my wife) with our wonderful family has enjoyed. 'His purposes fail not, neither are there any who can stay his hand.' (D&C 76:3.) . . .

“ . . . In order to properly understand this, I would like to read a couple of statements: one from President Brigham Young about what will happen during the Millennium, and one from President Wilford Woodruff.

“President Young said: 'To accomplish this work there will have to be not only one temple, but thousands of them, and thousands and tens of thousands of men and women will go into those temples and officiate for people who have lived as far back as the Lord shall reveal.' (*Journal of Discourses* 3:372.) Just think—if there are going to be thousands of temples and tens of thousands of people going to them, it will give you a little idea of what the Lord has in store for these spirits who have to have their temple work done.

“Then the Prophet Wilford Woodruff said: 'When the Savior comes, a thousand years will be devoted to this work of redemption and temples will appear all over this land of Joseph—North and South America—and also in Europe and elsewhere.' (*JD* 19:230.)” (LeGrand Richards in *CR*, Oct. 1974, pp. 73-74; see also “What After Death?” *Ensign*, Nov. 1974, pp. 53-54.)

(8-5) Israel's Unclaimed Daughter

The following poem expresses the concern and hope of many unmarried women in the Church, who through no fault of their own—at least none they can identify or change—are single.

What, then, of this thy daughter who is yet
unclaimed?
Shall her queenly stature be lost to those
whom she might bless?
Where is the noble son who would take her to
him,
And how shall her womb bring forth the fruit
of nations yet unborn?
What, pray tell, be the destiny of one so pure?
Shall her beauty ne'er inspire, nor her tender-
ness give comfort?

Still thy fears, thou who art Zion's daughter.
For if thou be reserved for this brief season,
Then surely thy reward be yet obtained.
Let not thy hopes 'mid present cares slumber,
For time shall grant thy fondest yearnings.

Come, then, Israel's daughter, and obtain thine
errand,
Which shall be for thee a sacred trust
That others cannot bear.
And if this be thy lot, then let it be no burden;
Rather,
Begin, with a heartfelt cheer, thy path,
And thou shalt find his favor.

(8-6) A Woman Will Not Be Penalized for Rejecting a Marriage Proposal from One Whom She Could Not Properly Love and Obey

"No woman will be condemned by the Lord for refusing to accept a proposal which she feels she could not properly accept. In my judgment it is far better for our good girls to refuse an offer of marriage when they think that the companionship of the man would be disagreeable, or if he is one they do not and believe they cannot learn to love.

"If in her heart the young woman accepts fully the word of the Lord, and under proper conditions would abide by the law, but refuses an offer when she fully believes that the conditions would not justify her in entering a marriage contract, which would bind her forever to one she does not love, she shall not lose her reward. The Lord will judge her by the desires of the heart, and the day will come when the blessings withheld shall be given, though it be postponed until the life to come." (Smith, *Doctrines of Salvation*, 2:77.)

PREPARING TO BE SOMEONE'S CELESTIAL MATE

(8-7) Preparation for Celestial Marriage Must Begin Early

This concept of two becoming eternally one through obedience to the laws of eternal life implies an obligation to each other that commences even before a man meets the girl who is to become his wife. The marriage cannot be sealed and endure forever if either party fails to reach the prescribed heights of knowledge and virtue. Therefore, preparation should begin as early as possible. The better prepared a person is, the easier it will be for him to meet the obligations of marriage. Another bonus awaits the person who prepares early to be a great spouse: this person has greater freedom of choice, more potential prospects, and is in less danger of rejection.

(8-8) Do All You Can to Make Yourself Attractive

"Generally there are husbands for most young women. There might be an occasional young woman who does not find her companion, but there is little excuse for the normal young man. I tell young women who seem to have missed their chance for desirable marriage that they should do all in their power to make themselves attractive physically in dress and grooming, mentally in being knowledgeable on many subjects, spiritually in being responsive, emotionally in being genuine and worthy. And if one fails to find a companion after having done everything possible, then there will be provision for her in eternity." (Spencer W. Kimball, "Marriage Is Honorable," *Speeches of the Year*, 1973, pp. 261-62.)

(8-9) Young Women (and Young Men) Should Evaluate Themselves

"... There are numerous young women... who are worthy, attractive, educated, well-groomed and appear to be most desirable. To them we say, we cannot supply you husbands as you might want but may we make a few suggestions to you? If you have had less opportunities, you need to evaluate yourself carefully. Are you thought to be too religious to attract men? Do not ever reduce your spirituality, but you might possibly have some eccentricity connected with it? You must be the judge.

"Are you too talkative? Again you must determine. If so, then school your thoughts and your expressions.

“Are you in the wrong location? Is your dress too old-fashioned? or too exposing or too revealing or too extreme? Are you too demanding? Are you too much the clinging vine type? Are you too quiet? Are you too expressive? Do you have any eccentricities in speech, in tone, in subject matter? Are you too demonstrative? . . . [Not demonstrative enough?] . . . Are you selfish? Are you honorable in all things? Would you want a family? Would you be glad to get breakfast for a good husband every day? Would you keep your former friends close to you at the expense of your husband?”

“What are your eccentricities, if any? I think nearly all people have some. If so, then go to work. Classify them, weigh them, corral them, and eliminate them one at a time until you are a very normal person.

“These suggestions apply to some extent to the men. . . .

“Change comes by substituting new habits for old. You mold your character and future by thoughts and acts.

“You can change by changing your environment. Let go of lower things, and reach for higher. Surround yourself with the best in books, music and art and we may say, people.

“We generally like to think that deprived people are deprived through no fault of their own, but perhaps they might be.

“Certainly we want all of our people to be happy but much depends on the person. Self-pity is destructive.

“What to do.

“Do all you can to right your own wrongs—all in reason. Make yourself attractive physically, well-groomed, well-dressed, attractive mentally, engaging. Do everything you can to achieve your proper ends. Then change yourself to accept what you cannot change.” (Spencer W. Kimball, Address given at June Conference, 21 June 1974, pp. 20-23.)

(8-10) Young Men Should Plan to Support a Family

“Ever be mindful that following childhood, youth has other obligations besides choosing a mate or having a ‘good time.’ He must determine first of all what kind of character he will develop. He must decide what his trade or profession will be, and if and when he chooses a wife, how he will support her and the children.” (David O. McKay, “Courtship and Marriage,” in *Youth of the Noble Birthright*, pp. 22-23.)

(8-11) Counsel to Young Men on How to Prepare Themselves for Marriage

“Young men, how are you going to prepare for the right time? There are two ways—in school and out. It is easier in school, but you will learn that sometime later! It takes time to prepare yourself to earn a livelihood for a wife and a family. Now, while you are here, prepare well. You are not working for grades. You are not working for the teacher. You are working *for yourself*, for your future wife and your future family. I would urge you to train well, develop and learn well the skills that will equip you to make a contribution in the world, and to prepare yourself to be a goodly father.

“President McKay has said: ‘No other success in life compensates for failure in the home.’

“He has also said: ‘If I were asked to name the world’s greatest need, I would say, unhesitatingly, wise mothers and exemplary fathers.’” (A. Theodore Tuttle, “Becoming Goodly Parents,” *Speeches of the Year*, 1967, p. 3.)

(8-12) Counsel to Young Women on How to Prepare Themselves for Marriage

“Girls, while your boyfriends are preparing to earn a living and provide for a family, you have the responsibility to learn something, too. In school, yes, but outside as well.

“You need to learn how to cook. You don’t live on love very long—it is necessary for meals to be prepared. You have no doubt heard about the couple that got married. She baked her first biscuits. The young man tried to bite into one somehow, but finally dropped it on his plate, looked at his wife and said, ‘Dear, I surely wish you could make biscuits like my mother.’

“She just looked right back at him and quipped, ‘Yes, dear, and I surely wish you could make dough like my father.’

“I hope that in your homes you girls will learn how to cook and sew and manage. There is some good advice found in a welfare bulletin which says:

Fix it up, or wear it out,
Make it do, or do without.

“It has been said that whether you have a ‘goose egg’ or a ‘nest egg’ depends on the ‘chick’ in the nest.” (Tuttle, “Becoming Goodly Parents,” *Speeches of the Year*, 1967, pp. 3-4.)

PREPARING TO BE AN ETERNAL PARTNER CANNOT BEGIN TOO EARLY

(8-13) Now Is the Time for Planning Good Marriages

“The time to make good marriages for the turn of the century is now, . . . Now is the time to organize your program, to set your standards, to solidify your determination, and to prepare for that married period of your life which will be hard, demanding, and difficult, but which will be rewarding and beautiful and eternal in its nature. The Lord has ordained that each of these mature spirits which he has created shall be permitted to come to this earth at a proper time, be provided with a small, pure body and a mind uncluttered, be given a loving home with two parents to teach and train him, and come to maturity through numerous, varied growth experiences, then in turn to marry, provide bodies for another generation, and go through the same process, working toward this eternal plan.” (Kimball, “Marriage Is Honorable”, *Speeches of the Year, 1973*, p. 258.)

(8-14) Preparation Begins Even with the Preceding Generation

“Someone asks, when should we start to train young people for happy married life, and the answer is, ‘Preparation should begin before they are born, i.e., with the grandparents and parents, or at latest while the parents-to-be are themselves little children.’

“The way married couples meet and cope with life’s problems, and with each other’s weaknesses, idiosyncrasies, and foibles, will determine in large measure how their own children will solve the age-old and continuing problems of human relationships. Among these human relationships marriage is the most intimate, most delicate, may be the most beautiful, and is sometimes the most fragile.

“At the time of marriage, or even before, each couple should decide whether they wish their children, when they marry, to remember homes in which there were love, loyalty, peace, and happiness, or incompatibility, contention, strife, and misery.” (Hugh B. Brown, *You and Your Marriage*, pp. 49-50.)

(8-15) Common Sense Planning While Young Will Prevent Future Marriage Failures

“All have adjustments to make, difficulties to overcome. There is no perfection in any of us. All have much to forgive, much to understand, with an

awareness that all are human and that success in marriage comes through patience and understanding, kindness and consideration, common sense and character and an honest willingness to make it work.

“Marriage is so momentous a matter that it should be surrounded with the most sacred, thoughtful, prayerful consideration; not hasty impulse, not temporary attachment, but giving the best of all we have within us to make it all it can become. It is unthinkable that a marriage should ever be entered into lightly or ever severed in the same way.” (Richard L. Evans, *An Open Road*, pp. 28-29.)

LOYALTY BEFORE MARRIAGE IS AS IMPORTANT AS LOYALTY AFTER

(8-16) Loyalty to a Future Companion Is an Obligation of Youth

“. . . I urge *loyalty to your future companion*. When harmony, mutual consideration, and trust pass out of the home, hell enters in. A memory of a simple indulgence in youth sometimes opens hell’s door. Girls, choose a husband who has respect for womanhood! Young man, choose a girl who, in her teens, has virtue and strength enough to keep herself true to her future husband! Down the road of indulgence are too many good young girls, seeking vainly for happiness in the by-ways where people grovel but do not aspire. As a result their search for happiness is in vain. They grasp at what seems substance to find only ashes.” (David O. McKay in *CR*, Apr. 1956, p. 8.)

(8-17) Seeds of Married Happiness Are Sown in a Virtuous Youth

“Now, the seeds of a happy married life are sown in youth. Happiness does not begin at the altar; it begins during the period of youth and courtship. These seeds of happiness are sown by your ability to master your driving passions. Chastity should be the dominant virtue among young people. In the Church there is but a single standard. It applies to the boys as well as to the girls. If you follow that standard—indeed, if you will listen to the promptings of your own true heart—you will learn that self-mastery during youth and compliance with the single standard of morality is the source of virile manhood, the crown of beautiful womanhood, the foundation of a happy home, and a contributing factor to the strength and perpetuity of the race.” (David O. McKay, “The Choice of an Eternal Companion,” *Improvement Era*, Apr. 1965, p. 285.)

PLANNING FOR AN ETERNAL MARRIAGE

(8-18) Only Proper Marriages Endure Forever

“We say to our young people, get married, and marry aright. Marry in the faith, and let the ceremony be performed in the place God has appointed. Live so that you may be worthy of this blessing. If, however, obstacles, not at present removable, prevent this most perfect form of marriage, have your bishop perform the ceremony, and then, at the earliest possible moment, go to the temple. But do not marry those out of the Church, as such unions almost invariably lead to unhappiness and quarrels and often finally to separation. Besides, they are not pleasing in the sight of heaven. The believer and unbeliever should not be yoked together, for sooner or later, in time or in eternity, they must be divided again.” (Joseph F. Smith, *Gospel Doctrine*, p. 275.)

(8-19) The Time to Marry Right Is When You First Marry

“How fortunate it is that, after its absence from the earth for hundreds of years, the Lord has revealed anew the principle of eternal marriage and has restored the divine authority to administer it. It is here. It is ours to embrace. And it is disappointing to see that in too many instances those who live close to these holy places pass them by and go the way of the world when it comes to the most momentous event in their lives. With the knowledge that it is the Lord’s way and, therefore, the right way, no Latter-day Saint with a concordant spirit would deviate from it. Some may say, ‘Why not try a civil marriage first, and then if it works out, we will go to the temple later?’

“Well, in my opinion, the time to be married right is when you’re married. Can we consign the Lord’s prescribed way to a secondary position? We cannot! When you consider the incomparable blessings and promises that may be realized in a marriage that may be perpetuated through the eternities ahead of you, as compared with a temporary association, your desire, your determination, should be to take hold of and ensure these blessings and promises. If ever there is a time to be realistic and to act in the light of things as they really are, if ever there is a time to use your heads, so to speak, and plan wisely, it is when the thought of marriage first enters your minds.” (ElRay L. Christiansen in *CR*, Apr. 1974, p. 35; see also “Three Important Questions,” *Ensign*, May 1974, pp. 25-26.)

(8-20) A Warning for Those Who Would Postpone Marriage in the Temple

“At death our sympathies, of course, are gravely stirred. And oftentimes at funerals speakers, in their kindness, make to the living mourners many promises that could not be substantiated by scripture. I have heard them many times promise that this good man will go direct to eternal life, and yet he has not been married in the temple, and his life didn’t warrant it anyway. He had the gospel; he had the opportunities; he ignored his privileges. He will unfortunately drink the dregs of the bitter cup. And so will you if you fail this important thing. . . .

“Yes, the family can go to the temple a year later. Yes, they can do the ordinance work for them. And the records will show it. But the question is, Will the young deceased couple accept the ordinances when they were of such little consequence to them while they lived? And more important than all else, do you think that God is going to be mocked? He is the God of the living, not of the dead. And they were dead, both physically and also, it would seem, spiritually. He has identified this ordinance as one to be done in mortality while you have your body and your spirit together. Perhaps not any scripture emanating from the mouth of God has been so definite and positive and unchangeable as those we are quoting. It has been said that we rise from the grave much as we lie down in it. We change little in our attitudes and moods and desires in that period when our spirit is freed from our body that is in the grave. The process of change in the body does not necessarily change the inner man. If the gospel truths mean little to us as we die, they are not likely to mean very much to us when we rise.

“Have you ever known couples who ignored the temple marriage and had tragedy take one of them in unexpected death? Have you seen the surviving spouse rush to the temple when the year is ended to endow by proxy the deceased spouse and have the sealing done? Have you ever realized that there is no magic in death, that ceasing to breathe does not make angels of careless people, does not make believers of disbelievers, does not bring faith where there was skepticism?” (Kimball, “Marriage Is Honorable,” *Speeches of the Year*, 1973, pp. 271-72.)

(8-21) We Marry Friends, Not Strangers

“We marry our friends, not strangers. Then if we hope to be exalted, and therefore plan on a temple marriage which is a gateway to exaltation, with

whom should we date? Obviously, those who would be eligible to accompany us through the temple.” (Mark E. Petersen, *Live It Up!* p. 57.)

(8-22) Temple Marriage Is Worth Waiting For

“If someone wants to marry you outside the temple, whom will you strive to please—God or a mortal? If you insist on a temple marriage, you will be pleasing the Lord and blessing the other party. Why? Because that person will either become worthy to go to the temple—which would be a blessing—or will leave—which could also be a blessing—because neither of you should want to be unequally yoked (see 2 Corinthians 6:14).

“You should qualify for the temple. Then you will know that there is no one good enough for you to marry outside the temple. If such individuals are that good, they will get themselves in a condition so that they too can be married in the temple.” (Ezra Taft Benson in *CR*, Apr. 1988, pp. 4–5; see also “The Great Commandment—Love the Lord,” *Ensign*, May 1988, pp. 5–6.)

(8-23) Marrying Outside of the Temple Jeopardizes the Eternity of Marriage

“The Lord has commanded us, as it is recorded in the revelations, that marriage among members of the Church should be performed in his holy house, and not for time only, but for time and all eternity. Therefore, those who are satisfied to receive a ceremony for time only, uniting them for this life, and are content with that, are *ignorant* of this fundamental principle of the gospel and its consequences, or they are in *rebellion* against the commandments of the Lord. . . .

“It fills my heart with sadness when I see in the paper the name of a daughter or a son of members of this Church, and discover that she or he is going to have a ceremony and be married outside of the temple of the Lord, because I realize what it means, that *they are cutting themselves off from exaltation in the kingdom of God.*” (Smith, *Doctrines of Salvation*, 2:60.)

(8-24) How Can I Increase the Likelihood That I Will Marry in the Temple?

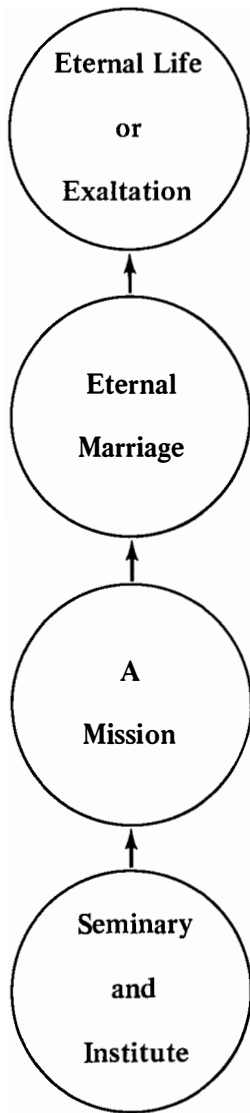
“As I go into the stakes of Zion I use the blackboard to dramatize some of the things that

seem to me to be very, very important. To the stake presidency, high council, and bishoprics, I draw on the blackboard a series of circles, and in the top one I write ‘Eternal Life or Exaltation.’ Then I draw a little pathway—the straight and narrow way which leads to life eternal which few find—down from the first circle to a second circle. In this second circle I write the words ‘Eternal Marriage.’ This ordinance is essential to gaining eternal life.

“Then I generally point to a third circle on the blackboard and ask these leaders which of all the agencies in the Church makes the most immediate and important contribution to eternal marriage; what intermediate goal to eternal life—our final goal—will best fill this third circle? They suggest almost everything. Finally, we settle on the one agency that brings us to what they all agree has the most important impact upon eternal marriage. That, of course, is ‘A Mission.’ Our youth who serve honorable missions almost always marry in the temple.

“Then we call attention to another circle down this straight and narrow way that leads to life eternal. And I raise the question: What would you put in this next circle? Well, there is only one thing to put there, I explain, and that is the ‘Seminary and Institute’ program. I never fail to give this program that important place, because I am convinced that the seminaries and institutes can do much to get young people into the mission field and into temple marriage and, finally, into exaltation. And these are the two goals our young people should have foremost in their minds—serving a mission and marriage in the temple. If they properly qualify themselves for these goals, they will have to walk in the straight and narrow way.

“This system of weekday religious training is in a position to do as much as any instructional program in the Church to assist the home in directly helping a young person pursue these goals. Every family should take advantage of this opportunity to help them teach their youth and young adults in the scriptures, to learn the ways of the Lord and walk in his path. A weekday study of the gospel in approved classes is a great protection against the powers of evil. We urge you to encourage each of our choice young people to avail themselves of this medium for recognizing and strengthening their eternal relationship with God, with their fellowmen, and with themselves.” (Remarks made by President Kimball in the audio-visual presentation entitled “Education Toward Exaltation,” given by Neal A. Maxwell, April 1975, to Regional Representatives.)



**The pathway to
Eternal Life and
Exaltation**

(8-25) The Likelihood of Converting a Nonmember Spouse Is Slim

“One of the more prominent reasons for non-temple marriages is marriage to nonmembers. This figure is frightening. In those same stakes, more than twenty-five percent of the marriages were those with nonmembers. Again, this worries us greatly. Certain studies in the past have indicated that in these marriages some wonderful people who were not members have later joined the Church and become faithful members. We are grateful for every convert who comes in through this door, but

the chances are against conversion. The study shows that for every nonmember spouse who joins the Church there are approximately six who never join the Church, and this unequal yoking brings problems. The nonmember spouse could be even more righteous than the member, but what happens often is that neither is faithful to the Church, or both fall away, or there are frictions, ending frequently in divorce; and numerous children have grown up out of the Church because the parents were selfish and had not thought of them in the marriage.” (Kimball, “Marriage Is Honorable,” *Speeches of the Year, 1973*, p. 257-58.)

PLANNING AN ETERNAL MARRIAGE THAT WILL NOT END IN DIVORCE

(8-26) My Marriage Should Be, and Must Be, and Will Be Eternal

“Most of you are unmarried, but we hope that every normal one of you will be married, and we are reminding you now, with all the power and influence we have, so that none of you will fail a proper marriage and that you will so completely fortify that institution that it will be an eternal one. We are gravely concerned about the number of our people who are being married out of the temple and even out of the Church. Then we’re gravely concerned again about that unbelievable number who permit their marriages to go stale and let them be destroyed. May I say that almost all marriages could be beautiful, harmonious, happy, and eternal ones, if the two people primarily involved would determine that it should be, that it must be, that it will be.” (Kimball, “Marriage is Honorable.” *Speeches of the Year, 1973*, p. 257.)

(8-27) Marriage—a Commandment, Not a Convenience to be Escaped By Divorce

“I desire to emphasize this. I want the young men of Zion to realize that this institution of marriage is not a man-made institution. It is of God; it is honorable, and no man who is of marriageable age is living his religion who remains single. It is not simply devised for the convenience alone of man, to suit his own notions, and his own ideas; to marry and then divorce, to adopt and then to discard, just as he pleases. There are great consequences connected with it, consequences which reach beyond this present time, into all eternity, for thereby souls are begotten into the world, and men and women obtain their being in

the world. Marriage is the preserver of the human race. Without it, the purposes of God would be frustrated; virtue would be destroyed to give place to vice and corruption, and the earth would be void and empty.” (Joseph Fielding Smith, “Marriage God-Ordained and Sanctioned,” *Improvement Era*, July 1902, pp. 713-14.)

(8-28) SUMMARY

There is probably no other decision in life that effects the quality of living and the state of our

eternal progress as much as marriage. President McKay said this:

“Courtship is a wonderful period. It should be a sacred one. That is the time in which you choose your mate. Young men, your success in life depends upon that choice. Choose prayerfully the one who inspires you to your best and always remember that no man injures the thing he loves. . . . The seeds of a happy married life are sown in youth. Happiness does not begin at the altar; it begins during the period of youth and courtship.” (*True to the Faith*, pp. 317-18.)



(9-1) INTRODUCTION

It has been said over and over, both in this manual and in many other places, that the marriage decision will affect life here and hereafter as profoundly as any other decision we make in mortality. Thus far we have discussed the *why* of all this careful planning, the reasons for wise and purposeful dating, the purposes for keeping oneself worthy, and the goals of eternal marriage. Now it is time to turn to the *how* of things, to answer the most critical question a person must answer in this regard, and that is, How can I be sure if this person is the one that I should marry?

WHAT THINGS SHOULD I CONSIDER IN SELECTING AN ETERNAL MATE?

(9-2) It Is Better to Match than to Patch

There is a story in ancient mythology of a legendary innkeeper, Procrustus, who was fond of capturing unwary travelers and putting them to bed in his inn. However, Procrustus felt that there was only one variable when it came to making the bed fit the traveler, and that was the traveler. If the guest was too short, he was stretched on the rack until he fit; if he was too long, the excess length was cut off.

Sometimes young people view marriage in this manner. They expect that somehow the pronouncement that they are now man and wife insures a perfect "fit." They are dismayed and bewildered when this is not so. Couples seeking a divorce are often heard to say, "But he wasn't that way before I married him," or "She's not what I thought she was." Obviously, no marriage is ever a perfect "fit" in the beginning; it is expected that the couple will have differences and will need to adjust themselves significantly if the marriage is to be successful. However, change usually takes place on the basis of personality traits that were present before marriage. In other words, even though a person should not expect to find a perfect mate, he should seek one that will not need to make basic changes in the personality or character in order to make the person happy. It is wiser and easier to choose well before marriage than it is to try to alter deep-rooted traits after the wedding. In short, it is better to match than to patch, or as someone else put it, it is better to choose wisely before the

"I do's" are said, than it is to attempt to change the "I am's" after the "I do's" are done.

Determining what qualities one seeks in his or her marriage partner and deciding whether or not a particular person has those qualities should therefore become one of the major functions of the dating and courtship period. As we examine how one makes such decisions wisely, three cautions should be kept in mind.

1. A discussion of the qualities to be considered in one's future mate often becomes unduly negative.

It is easy for a person to become discouraged as he reads of warnings, cautions, and challenges concerning a future mate. In some ways, a discussion of wise marriage partner selection is like a family medical book. While some positive aspects of health are found therein, the majority of the book deals with sickness and disease. This does not imply that a family will have a high percentage of those health problems. So it is with the selection of a marriage partner. It is necessary to consider a wide range of possible challenges and potential trouble areas. Each couple will have some, but it is highly unlikely that any one couple would ever have even half of the problems discussed. The challenge is to prepare oneself and choose wisely enough that unnecessary "sicknesses" are avoided.

2. There is no such thing as a perfect marriage partner.

It is as unwise to look for and expect a perfect spouse as it is foolish to marry without careful consideration of the partner's qualities. It is not uncommon for a young person to form a "mate ideal" in his mind and then search for someone who perfectly matches that conception. This idealized picture may involve unrealistic and unachievable expectations for the spouse and for marriage itself. Marriage is real life and is not all full of glamour, soft music, and glorious bliss in spite of what the movies, books, television, and advertising may suggest. It is not realistic, for example, to expect a man in his early twenties to have the spiritual maturity of a state president, or the earning capacity of one who has worked at his occupation for twenty or thirty years. An essential part of the marriage selection process is the examination of

potential as well as present qualities. Such potential, however, must be real and not part of the romantic aura which young people tend to place on the one they love. One should also remember that he does not have in himself perfection to give.

3. There are many good marriages despite the divorce statistics.

In recent years divorce statistics have become alarming in their rapid increase, and unquestionably the skyrocketing rates are cause for grave concern. And yet in all of the talk about failing marriages, we sometimes lose sight of the number of marriages that are successful. This is a harder thing to measure, and there are no reliable statistics that catalog successful marriages. However, in the United States alone there are about 150,000 couples who celebrate their fiftieth wedding anniversaries each year, and it is estimated that there are nearly a million couples in the United States who have been married fifty years or longer. This suggests that marriage is not nearly as fragile as the divorce statistics might suggest. The millions of happy and successful marriages throughout the world were not made by people fortunate enough to marry someone who matched them perfectly. They were made by imperfect people who willingly accepted their own limitations as well as imperfections in their spouse, faced their problems squarely, and devoted the time and effort necessary to build a happy union. (Some of the preceding material was adapted from Henry A. Bowman, *Marriage for Moderns*, pp. 217-21, 315-17.)

SOME POINTS TO CONSIDER AS ONE THINKS ABOUT A MARRIAGE PARTNER

(9-3) Think About the Spirit That Lives in the House of the Body

“A great many women are more nice than wise. If they can get a man with a pretty face, they think it is all there is about it. Some men think if they can get a woman that has a handsome face, that is all there is of it. . . . it has nothing to do with the character that lives in the body. It is the character that is in the man’s house, the spirit that is in the man; it is the spirit in the woman and in the house that makes the woman and that makes the man.” (Brigham Young in *JD*, 5:29.)

(9-4) Consider More than Beauty

“Romance must blossom in a garden, as it were, with music and dancing and all of the deception that makes a girl more ornamental than useful,

and all of the acting that makes a man a gentleman. But you, young man, will do well to consider if she is useful. It is not whether she is pretty or witty, or whether she dances well; it is not vital that she wear her clothes in fashion-model style. Some of these things may add a little to the interest, but they are essentially unessential. The question is, do you want her as the mother of your children? How wise is the man who does not expect perfection, but looks for potential. How wise the youth who looks for a mother for his children, not for an ornament to be admired by his friends, but a girl who wants to be a woman—a domesticated, feminine, motherly woman. How wise is the girl who looks for a man who will honor his priesthood, and who will not only be willing to take her to the temple, but indeed *insist* upon it.” (Boyd K. Packer, *Eternal Love*, pp. 11-12.)

(9-5) Love Should Take a Longer Look

“‘Love at first sight’ should take a second and longer look in a less glamorous setting. The person who is the object of one’s love should be examined against his or her background in search of a better understanding of his character. It is generally desirable that both parties to the intended contract should first have a relatively large number of so-called dates to enable them to choose rightly and wisely from among the larger group. In this way they will learn to distinguish between passing infatuation and real affection. Real and lasting love is a developing relationship rather than an abrupt awakening and should be tested by acquaintance, friendship, and association. . . .

“While physical attraction is essential to love between man and woman, it should not be allowed to become paramount. Mutual emotional responses do not guarantee love or assure a good marriage. Infatuation may be romantic, glamorous, thrilling, and even urgent, but genuine love should not be in a hurry. The young and immature are too often motivated by impulse and emotion. The young girl who ecstatically exclaims, ‘He has that certain something,’ may see the day when she will wish he had something certain.’” (Hugh B. Brown, *You and Your Marriage*, pp. 26-27.)

(9-6) Seek a Partner Who Loves the Lord

“Our daughters should seek, by all the faith that they can exercise before God, to obtain good husbands—husbands who will build them up instead of holding them down; who will strengthen their hands in the work of God, who will make them mothers of a righteous seed and posterity,

with whom they can rejoice in the eternal mansions of our Father and our God; and no woman who has the faith of the Gospel within her, will want to bear a child to a man of whom she will be ashamed, and who cannot lead her into the presence of the Lamb. She will rather exercise faith before the Lord that God will give unto her a husband in whom she can trust, in whom she can have confidence, whose word will be as the word of God to her. And in the midst of the troubles, afflictions and trials that belong to this mortal existence, she will feel comforted by the knowledge that her husband is indeed a man of God, a man who will be true and faithful to her under all circumstances. This is a constant cause of strength and comfort to every woman, to know that she has wedded a man whom she can trust, upon whom she can rely, who will never fail her, that is, as far as human nature will permit a man to be free from infallibility. This is the course we should all take.” (George Q. Cannon in *JD*, 25:368.)

(9-7) Some Things to Consider

The following chart spotlights some of the factors a wise individual would consider as he evaluates a potential marriage partner. Again it should be noted that there are no perfect partners and that no couple will find a perfect match in all of these qualities. Few of them alone are justification for rejection of a potential mate, but on the other hand differences before marriage often intensify afterward and become sources of conflict and adjustment. Thus, if considerable differences are present in these areas before marriage, the person should carefully weigh how much effect those differences will have later.

FACTORS TO CONSIDER IN THE SELECTION OF A MARRIAGE PARTNER

Religious Commitment

1. Does he* have the same level of spiritual commitment as I?
2. Is this commitment based on the right motives? (The Pharisees had deep religious commitment, but not for the right reasons.)
3. How can I tell if this is sincere commitment to Christ or just an attempt to impress me?
4. Will he take me to the temple? If so, is this his desire or is it merely to accommodate my wishes.
5. Does his commitment in terms of service to the Church and kingdom support his verbal claims of faith?

*he or she

6. Have I received a spiritual confirmation (which is more than just feeling wonderful about him) about my decision to marry him?
7. Is he morally clean?

Family Background

1. The following factors have been shown to have a high correlation with marital success: the happiness of the individual's childhood, discipline during childhood that was firm but not harsh, lack of strong conflict with parents, and happy relationships with brothers and sisters. How does he measure up in these areas?
2. Is his background drastically different from my own in terms of such things as religious activity, cultural and artistic experience, and financial status?
3. Do his parents approve of our marriage and me personally? Do my parents approve of him? Will we have good "in-law" relationships?

Personality Traits and Social Habits

1. Do we have common interests, hobbies, goals, attitudes, and values?
2. Are we considering how we match up in such personal habits and styles of living as the following:
 - a) Neatness versus sloppiness?
 - b) Punctuality versus tardiness?
 - c) Mannerliness versus crudeness?
 - d) Being warmly affectionate versus cool and detached?
 - e) Sentimental versus nonsentimental?
 - f) Being more interested in things versus more interested in people?
 - g) Outdoors oriented versus preference for indoors activities?
 - h) Introvertive versus extrovertive?
 - i) Shyness versus uninhibitedness?
 - j) Optimistic versus pessimistic?
 - k) A night person (i.e., one whose rhythm of life leads him to function more efficiently at night) or a day person?
 - l) Lightheartedness versus seriousness?
 - m) Conventional versus unconventional?
 - n) Enthusiasm for living versus boredom?
 - o) Ability to function well under pressure versus inability to handle stress?
 - p) Desire for change versus desire for constancy?
3. Do we recognize the difference in our approaches to life, and are we realistically going to be able to make the necessary adjustments without losing our individuality?

4. Does he have talents, skills, and abilities that I admire?
5. Does he embarrass me when we are around others?

Health Factors

1. Is his general state of health good, or will there be problems to plan for and adjust to?
2. Are there hereditary weaknesses, congenital defects, or physical handicaps that will influence our marriage or be passed on to our children?
3. What is his attitude toward health, doctors, medicine, physical fitness, and so on? Are they similar to or significantly different from mine?

Economic Factors

1. Is he prepared to support me and a family properly, or does he drift from one job to another or fail to stay at a task long enough to prepare himself adequately? Is he ambitious?
2. Is she prepared to center her life in marriage and the family, or will she seek a career outside the home?
3. Does he realistically and wisely manage financial resources? Are our standards of living significantly different?
4. What are his present financial assets? Liabilities?
5. Will his occupation significantly limit his ability to devote time to the family and be active in the Church? Will it require frequent transfers or unusual living conditions?

Culture and Nationality

1. If I marry someone of a widely divergent culture from my own, am I prepared to cope with the problems of culture, customs, traditions, language, diet, and clothes?
2. Do my attitudes toward marriage, children, the status and role of women, and the place of man correspond with the attitudes prevalent in his culture?
3. If I marry someone of another race, am I accepting the reality of other people's reaction? In spite of how I feel about it, do I accept the fact that others may react negatively, creating added strain, limiting the opportunities for association, and so on?
4. Will marrying him create challenges to our children in terms of peer group acceptance, language problems, and cultural adaptation? (Adapted from Bowman, *Marriage for Moderns*, pp. 217-83.)

(9-8) Date Only Those Who Are Worthy to Go to the Temple

“It is also very important that you not only be in condition to go to the house of the Lord but that you go there with someone who is worthy to go with you. You cannot go to the house of the Lord and be sealed by yourself. You have to have a companion, which means that you should date someone who can go to the house of the Lord. That means you have to date a Latter-day Saint, and not only a Latter-day Saint but one who is worthy to go to the house of the Lord, or you can't go and be sealed. It is a fact of life that we marry whom we date. Very few times in our culture has anyone ever married someone without dating that person first. And if they do, it doesn't usually work out very well because they weren't very well acquainted. Dating is to get acquainted, but don't be misled.” (Hartman Rector, Jr., “Prepare Yourself to Raise a Family in the Lord,” *Speeches of the Year*, 1973, p. 196.)

HOW CAN I KNOW WHAT HE OR SHE IS REALLY LIKE?

(9-9) Getting Beneath the Surface

“In marriage, as in many of life's experiences, fact and fantasy, the genuine and the counterfeit are intertwined until it is difficult to distinguish. Love-stricken teenagers are romantically prone to endow each other with illusionary qualities and are deceived by veneer which to experienced eyes is most apparent. Young people should be warned against these illusions, sometimes called mirages. They should remember that before marriage each is or tries to be at his best, but in the everyday wear and tear of married life 'truth will out.' Modern make-up can be made to look real and natural for a time, but it will be revealed for what it is in the 'weathering' of marriage. Remember make-up will come off, hair styles will change, artificial beauty will vanish, and you must live with the residue. 'Thou blind fool, love, what dost thou to mine eyes, that they behold and see not what they see.'—Shakespeare

“‘The whole endeavor of both parties, during the time of courtship,’ says Dr. Johnson, ‘is frequently to hinder themselves from being known; to disguise their natural temper and real desires in hypocritical imitation, studied compliance, and continued affection. From the time that their love was avowed, neither sees the other but in a mask;

and the cheat is managed often on both sides with so much art, and discovered afterwards with so much abruptness, that each has reason to suspect that some transformation has happened, and that by a strange imposture, as in the case of Jacob, one has been courted and another married.'

"It is well for both boy and girl contemplating marriage to find opportunity to scratch the surface and discover what is hidden. Look for durable and permanent qualities, be not misled by camouflage. In marriage, which is life at work, the superficial is soon exposed; only the genuine can endure the hammer and chisel of married life. Young people contemplating marriage should compare notes on background, family idiosyncrasies, religious convictions and activities, lifetime habits, and national peculiarities, and ask frankly, 'Can we two become one?'" (Brown, *You and Your Marriage*, pp. 31-32.)

(9-10) The Value of Time in the Choosing of a Marriage Partner

"Many young people have what they think are serious love affairs, only to find that they are fleeting and temporary. It is a tragedy when young people, while blinded or drugged by emotion, get married and then too late, meet someone they really love. Even among engaged couples, many break off and marry someone else and are generally grateful that they escaped the sorrow of too early and ill-considered marriage. Time should be taken for serious thought, and opportunity given for physical, mental, and spiritual maturity. Longer acquaintance will enable both to evaluate themselves and their proposed companions, to know each other's likes and dislikes, habits and dispositions, aptitudes and aspirations. (Brown, *You and Your Marriage*, pp. 34-35.)

(9-11) Getting Some Objective Evaluation

"Love is blind," so the saying goes, which, of course, is not true if one is speaking of mature love. Nevertheless, such a statement recognizes that often young people are so caught up in the emotions of love that they lose their ability to evaluate the person loved with any kind of objectivity. The following example illustrates how sometimes when a person thinks he is being objective, he is using only limited vision.

Dave and Melissa

Dave and Melissa had been dating rather steadily for four months. One day when he came to pick her up for a date, she enthusiastically showed him

a marriage readiness quiz that she had found in a movie magazine.

Just for fun they decided to evaluate themselves. There were ten questions worth ten points each.

"Let's see," began Melissa, "here's the first. 'Are your family backgrounds similar enough that you get along with your partner's family?'"

"The backgrounds are similar," Dave said, "We both come from lousy home situations, and we don't get along with either family. Give us five points."

Melissa read the next three questions regarding educational background, religious philosophy, and common interests. Being honest, they had to admit they were quite different. Dave came from a home where education and the arts were stressed, whereas Melissa had little knowledge of (or interest in) college or cultural events. On the other hand, Dave's family was not very religious, while Melissa's was very much so. Also, they had very few common interests besides each other. Dave liked football games, classical music, and Shakespeare. Melissa liked rock music and movie magazines. They decided they could compromise. He would go to church now and then if she would go to an occasional sports event or play. The problem of few common interests was more difficult. They gave themselves 15 points out of 30.

"Number five is on physical attraction," Melissa said. "Ten points. Right?"

"Right," Dave agreed with a grin.

"How about kids?" Melissa asked.

"No way," said Dave. "Not for several years anyway, and then only two."

"Why?" Melissa asked. "I think big families are great."

"We can decide that later," Dave said. "Give us five points for now."

"What about communication and compatibility?" Melissa asked. "These are the next two."

"Ten on compatibility," Dave answered. "We never argue."

"Yeah," agreed Melissa, "because I always give in and let you have your way." They laughed. "Ten points," she recited. "What about communication?"

"We haven't had any trouble communicating so far, have we? Check that one off with full points too. We're doing pretty good."

"There's the last two, Dave. Number nine is about our financial situation and ideas."

"We don't have any money right now to worry about," said Dave. "But we'd be in debt if we got married. Maybe you could work for a few years."

“I’d kind of like to start a family before too long,” she said. “Maybe I could work just long enough to get our bills paid off and our furniture bought or something.”

“Now we’re seeing eye to eye. Write down ten points.”

“Okay, the last one’s on willingness to accept responsibility.”

Dave kissed her. “If I marry you, that will be about as responsible as a man could get. Right?”

Melissa smiled. “Ten points on that one too?”

“Add it up. Let’s see. Five, twenty . . . Hey, we got seventy-five out of a hundred. What does the scale say?”

“Seventy-five to ninety—likely an ideal couple. It says here that anyone who scores over ninety probably wasn’t truthful.”

Dave kissed her again. “Maybe we should get married, huh?”

“Why not?”

The following suggestions will not automatically overcome this “romantic blindness” but may help the individual more objectively evaluate his intended mate.

1. Seek the opinions of mature, noninvolved individuals.
2. Typically a person is himself at home more than anywhere else. Opportunities should be sought to see the person in his home environment.
3. A person demonstrates basic character traits and personality trends in his work. If possible examine the person in a working situation. Does his (or her) employer value him as a worker or is he constantly calling in sick, going late, or passing off work to others? Frequent job turnover may also indicate some cause for concern.
4. Service and attitudes towards the Church are another objective criteria that can provide an important dimension of knowledge.

HOW CAN I RECEIVE A SPIRITUAL CONFIRMATION OF MY CHOICE?

(9-12) High Ideals Lead to People Seeking Divine Guidance in Choosing a Marriage Partner

“It is said that the best and noblest lives are those which are set toward high ideals. Truly no higher ideal regarding marriage can be cherished by young people than to look upon it as a divine institution. In the minds of the young such a standard is a protection to them in courtship, an ever-present influence inducing them to refrain from

doing anything which may prevent their going to the temple to have their love consummated in an enduring and eternal union. It will lead them to seek divine guidance in the selecting of their companions, upon the wise choice of whom their life’s happiness here and hereafter is largely dependent.” (David O. McKay, *Gospel Ideals*, p. 462.)

(9-13) There Is No Predestined Love; You Must Do the Choosing

“Righteous love comes so naturally and so beautifully that it is apparent that there is a special providence about it. ‘They were meant for each other,’ we say. While I am sure some young couples have some special guidance in getting together, I do not believe in predestined love. If you desire the inspiration of the Lord in this crucial decision, you must live the standards of the Church, and you must pray constantly for the wisdom to recognize those qualities upon which a successful union may be based. You must do the choosing, rather than to seek for some one-and-only so-called soul mate, chosen for you by someone else and waiting for you. You are to do the choosing. You must be wise beyond your years and humbly prayerful unless you choose amiss.” (Packer, *Eternal Love*, p. 11.)

(9-14) Gain a Testimony About the Person You Marry

“When you find the right girl or boy, as the case may be, you should have a witness that he/she is the right person. You should have a testimony about the person that you marry, just like you have a testimony that the gospel is true, and you can get that kind of witness if you are in condition to get it. You know the gospel is true by studying and praying and attending Church, and you know the person that you marry is the right one by study and prayer and attending Church together. Spend time together; pray about it together (and alone), but be in condition to get that kind of an answer from the Lord. You need to get acquainted with each other under many different sets of circumstances.” (Rector, “Prepare Yourself to Raise a Family in the Lord,” *Speeches of the Year*, 1973, p. 197.)

(9-15) How Do You Choose? Use Your Agency; Then Ask the Lord

“How do you choose a wife? I’ve heard a lot of young people from Brigham Young University and elsewhere say, ‘I’ve got to get a feeling of inspiration. I’ve got to get some revelation. I’ve got

to fast and pray and get the Lord to manifest to me whom I should marry.' Well, maybe it will be a little shock to you, but never in my life did I ever ask the Lord whom I ought to marry. It never occurred to me to ask him. I went out and found the girl I wanted; she suited me; I evaluated and weighed the proposition, and it just seemed a hundred percent to me as though this ought to be. Now, if I'd done things perfectly, I'd have done some counseling with the Lord, which I didn't do; but all I did was pray to the Lord and ask for some guidance and direction in connection with the decision that I'd reached. A more perfect thing to have done would have been to counsel with him relative to the decision and get a spiritual confirmation that the conclusion, which I by my agency and faculties had arrived at, was the right one. . . .

"Well, do you want a wife? Do you want anything that's right and proper? You go to work and you use the agency and power and ability that God has given you. You use every faculty, you get all the judgment that you can centered on the problem, you make up your own mind, and then, to be sure that you don't err, you counsel with the Lord. You talk it over. You say, 'This is what I think; what do you think?' And if you get the calm, sweet surety that comes only from the Holy Spirit, you know you've reached the right conclusion; but if there's anxiety and uncertainty in your heart, then you'd better start over, because the Lord's hand is not in it, and you're not getting the ratifying seal that, as a member of the Church who has the gift of the Holy Ghost, you are entitled to receive." (Bruce R. McConkie, "Agency or Inspiration—Which?" *Speeches of the Year, 1972-73*, pp. 111, 115-16.)

(9-16) "Study It Out in Your Mind"

"How do you choose the right person? I would like to suggest that it is not a matter of moonlight and roses only. It is a matter of study and planning and wise choosing. Follow the processes that are outlined to you in the class which you take on this campus. Get a piece of paper and write down the names of possible choices and do some studying about it—pondering and thinking and projecting.

"I would have you do some praying about it. It isn't a matter of having Tom, Dick, and Harry, and saying, 'Oh, Lord, which one shall I marry?' Because I think the Lord will *not* answer a prayer like that. I think that you as a college student are going to have to pray a more intelligent prayer than that, to get the guidance you need in this important endeavor. I would like to suggest that you

read Sections 8 and 9 in the Doctrine and Covenants. Read the whole thing. I want to read several verses to you, but I would like you to read the whole thing to get the background.

"These two particular revelations were given because of Oliver Cowdery's request to translate and his failure to do so. He had asked for the privilege of translating the plates and was granted that privilege; but then, when he tried, he could not do it. Out of his failure came this marvelous counsel:

" 'Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

" 'Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

"[Now that is why I say you have to do more than merely ask, 'Oh Lord, which one shall it be?']

" 'But, behold, I say unto you, that you must study it out in your mind [and I would like to say, make the decision] then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

" 'But if it be not right you shall have no such feelings, but shall have a stupor of thought [come over you], . . . (D&C 9:6-9.)

"You see, *you* must decide. Make as intelligent a choice as you can, *then* take this matter to the Lord in earnest prayer and ask for the confirmation of your decision and you can claim, expect, and receive the confirmation from the Lord.

"Now, one bit of counsel: Do not wait until that day comes to begin to pray in this way. *Start now* to pray more intelligently. It is all right to pray a Primary prayer when you are a Primary student, and a seminary prayer when you are in seminary, and a mission prayer when you are on a mission—but you are *not* there.

"It appears to me that we should approach the Lord in a more intelligent way. Get acquainted with him *now*. Learn how he answers your prayers, prompts you, whispers to you, so that when this important decision comes—which will be one of the most important ones you will ever make—you will know the signals. You will *feel* the workings of the Spirit, as it says in the Doctrine and Covenants, and you can recognize that confirmation." (A. Theodore Tuttle, "Becoming Goodly Parents," *Speeches of the Year, 1967*, pp. 5-6.)

(9-17) SUMMARY

Successful marriage is not a matter of two faultless human beings finding each other, but that

of two people who possess good qualities but are considerably less than perfect determining to work together to achieve a successful and eternal marriage. Nevertheless, the selection of a marriage partner through wise and objective evaluation of qualities, traits, and compatibilities, and the seeking of spiritual confirmation of the decision will go far to ensure that the basis for marital success is laid before marriage. To choose with the "heart" alone is foolish and may bring grave consequences. Choosing with the "head" alone suggests cold calculation and emotional detachment, which is not desirable either. The wisest course is to let "heart and head" work together in coming to a decision and then to seek the Spirit to confirm that choice. Read these words of Elder Hugh B. Brown:

"If, in comparing notes before marriage, the couple who think they are in love find irreconcilable differences of outlook, ambitions, habits,

or character, then the head should take over from the heart, and, if listened to, it will counsel caution. Neither fear of hurting the other party nor timidity in the face of unpleasant duty will justify rashness. Even if the couple are engaged to be married, if they or either of them discovers irreconcilable traits, then, even though breaking the engagement may cause embarrassment, sorrow, and heartache, it is better to cause a small wound now than to be responsible for two broken hearts later on. In other words, all who contemplate marriage should 'stop, look, and listen,' and then pray for wisdom to guide and courage to act.

"It takes a much broader understanding than most young people have to realize that love, for all its wonders, cannot remove the irritations that are inevitable in human relationships, nor change the personalities of the persons involved." (*You and Your Marriage*, p. 33.)



(10-1) INTRODUCTION

One of the natural steps expected of young people by most societies as couples move from the casual dating relationship to the oneness of marriage is the intermediate step known commonly as engagement. Its very name implies a coming together. It is a semiformal commitment that differs from other parts of the courtship experience. The engagement period is not so much the time for the choosing of one's life mate as it should be the time for the final testing of that choice before the full legal, social, and spiritual commitment of marriage is made. As is the case with many traditions and customs of society, the practice of engagement provides positive benefits for both the couple and the society in general. It provides a time for learning more about one's chosen partner and for developing an increased growth of love. It is a formal announcement to the world that the two are committing themselves to one another and planning to take their place in society as a new family. It is a time for preparing for the necessities of life and for the practical details of the wedding. Ideally, the engagement should provide the happiest and most joyful period of a couple's relationship, other than marriage itself. If this does not prove to be the case, the engagement can be broken—never easily, but with fewer damaging consequences than broken marriages. Engagement is a time of special joy, new challenges, and wonderful promise. Wise couples will look upon engagement as one of the important and happy stages of their total courtship.

THE PURPOSE OF ENGAGEMENT

(10-2) Engagement—a Time for Building Emotional and Spiritual Unity

“To become engaged is to make semi-final one's choice of a marriage partner. The engagement ring is the symbol of this decision although the ring is not absolutely necessary. . . . Generally there is an announcement, a declaration to the world at large, that the couple intends to wed. It is in effect an acknowledgement that the couple is asking for a place in society and that it is entering upon life seriously and with full intent to make an adult contribution to the community.

“It is to be hoped that making the final choice will be more a part of courting than the engagement. Engagement is a time of emotional and spiritual union. There is a more firm welding together of ideals, aims, and goals. The couple draw close together in feelings, hopes, and beliefs. They complete their plans for the time and place of marriage, place and kind of residence, and employment. Items which in the past were of individual interest, must now be considered from a mutual point of view.” (Ernest Eberhard, Jr., *What Shall We Do With Love?* p. 209.)

(10-3) Engagement—a Time for Evaluation, Transition, and Preparation

Engagement can and should accomplish at least three important purposes. It should provide (1) a time for testing and evaluating the decision to marry, (2) an opportunity for meaningful transition from the single state to that of being married, and (3) a time for preparing for the responsibilities of married life. A closer look at each of these important purposes will help bring a better understanding of the importance of the engagement.

Testing and Evaluation. As we noted above, normally, engagement is not a time for choosing one's marriage partner (this is better done in the earlier stages of dating and courtship); rather, it is a time for evaluating seriously the wisdom of one's choice. Typically, the longer a couple associate with each other, the more they come to know the real personality of the other and the more comfortable they feel with each other. As the relationship deepens, the artificiality of dating tends to fall away, and they begin to discover the inner person and what he is really like. Because of its deeper commitment, engagement usually leads to even more honesty and openness in the relationship. This provides both a rich opportunity to see if this is, after all, the person whom the individual wishes to marry. While circumstances that warrant breaking the engagement may later arise, broken engagements should be the exception rather than the rule. The young person who views engagement as only slightly more involved than going steady and who flits in and out of numerous engagements demonstrates his immaturity and shows a lack of readiness for marriage.

Transition. When a couple are married, they undergo a sudden and very substantial change in their social roles and status. In a matter of a few minutes in which a brief marriage ceremony is performed, they move from a state of being two children from two separate families to a state of becoming a new, independent family unit. Obligations to each other that, before marriage, are only as binding as the couple jointly agree to make them, suddenly become socially accepted and legally binding after marriage. Their time together, which had to be kept within expected limits during engagement, is limited after marriage only by the needs and wants of the couple themselves. It is a drastic and dramatic change. There is perhaps no other single action a person undertakes that so totally alters his way of living as that of marriage.

One of the important purposes of the engagement period is to help in this transition and make it as smooth as possible. Engagement brings a change of expectations from family and friends. The new family “in law” generally seeks to welcome and include the fiancée into its circle with increasing frequency and intimacy. Friends and relatives can begin thinking of the couple in terms of their new roles as married people. Plans that outside of engagement seem inappropriate, can be made with full approval and help from those concerned.

Preparation. This is one of the most valuable functions of the time of engagement, for it allows the couple to begin making those plans and taking those actions that lay the foundation for their life together. The numerous details necessary for the planning of life together can be undertaken openly and with family approval and help. Such plans would include preparing for the wedding and honeymoon, determining financial resources and how best to manage them, making decisions about education and occupation, and discussing the various aspects of the bearing and rearing of children. It also allows friends and relatives to contribute to the couple financially through showers, doweries, gifts, and in other ways.

Engagement may also provide an important time for the acquiring of skills and abilities necessary to make the marriage a success. Homemaking skills, educational background, or occupational abilities may be finalized or improved during this period. Of course, many couples pursue such preparations even before courtship and engagement, but the formal commitment and plan for marriage give these preparations new impetus and specific direction.

Thus, it is evident that when used wisely, the engagement provides important functions in the preparing for marriage.

(10-4) The Engagement—a Time to Prepare for Celestial Marriage

“An engagement is the time when the couple can discuss and determine policies and actions they feel are important for a happy, celestial marriage. By the first day of marriage, good attitudes should already have been established. For example, my fiancée and I decided before our wedding that we would read the scriptures together every night after we were married. We have tried to keep this resolution as faithfully as possible. We’ve been married nearly three years and find that regular scripture reading has been of infinite value to us.

“We both wanted to keep the feeling of romance after we were married. So we agreed to go on an old-fashioned date at least twice a month. We look forward to these occasions. They are fun times when we can laugh and talk and enjoy each other’s company without a lot of the day-to-day distractions.

“These are two examples of the kinds of decisions to be made before marriage. Following are some others that will prepare a couple to have a happy home:

“1. Are we ready for marriage—its commitments and responsibilities?

“2. Have we asked the Lord if we should marry each other?

“3. What can we do to develop good relationships with each other’s family?

“4. When and how will we pay our tithing?

“5. Who will keep the checkbook? Who will pay the bills, and who will balance the account? How will decisions be made on expenditures? How will we determine wants and needs?

“6. What will we do on Sunday to make it a more meaningful day?

“7. How can we support each other in carrying out Church programs to strengthen the family?

“8. When will we pray? What about personal prayers and family prayers?

“9. What will we do to build a unity with our children? How will we determine disciplinary action?

“10. Shall we expand our current observance of the Word of Wisdom to include getting enough sleep and a properly balanced diet?

“11. Are we preparing ourselves to enter the temple according to the spirit and understanding of the law as well as the letter of it?

“12. How often shall we return to the temple?

“13. Who will work? At what? For how long?

“14. How will we settle personal disagreements? Now? After marriage?

“15. What can we do about things we don't care for in our partner?

“16. What are our long-range goals? What are our short-range ones?

“17. What does each of us understand about the woman's role, household chores, and the priesthood and authority in the home?

“18. Am I willing to put my partner's desires before my own?

“Each couple ought to make their own list.

These suggestions are simply guidelines. The important thing is to draw close to each other during the months of engagement so that a true understanding of each other's idea of marriage relationships, from the practical to the most intimate, can be reached. That's what an engagement is for.

“Oh, would you like to know what happened to my friend? We made a guiding list similar to the one above for her and her fiance. In a few weeks they were married, and in a recent letter she described their great joy in marriage—facing the world as a team and growing in their love for God.” (Helen VanderBeck, “What's an Engagement For?” *New Era*, Apr. 1972, p. 51.)

HOW LONG SHOULD THE ENGAGEMENT BE?

(10-5) Dangers of Short Courtship and Engagement Periods

“Couples who fall head-over-heels in love almost at first sight and then marry after a whirlwind courtship have a high incidence of divorce. This has been demonstrated in many surveys made by experts in the field.

“As a rule, short engagements after brief acquaintanceships bring together people who know very little if anything about each other, and with this meager background enter into the intimate relationships of marriage quite unprepared.

“Personality clashes are inevitable, quarrels result, and in their wake come separations and divorces. What else can be expected when two strangers are brought suddenly together, each reared in different circumstances, often with conflicting attitudes, clashing habits, and opinions based on different philosophies?” (Mark E. Petersen, *Marriage and Common Sense*, p. 36.)

(10-6) How Long Is Long Enough

“Extensive studies indicate that the length of the engagement is a very important factor in a happy marriage. Its length is a matter of great

interest to young people. It would be reassuring if a definite period of time for a satisfactory engagement could be indicated, but this does not seem possible. However, it can be said that it should be long enough so that its purposes desired can be realized. This will depend on the length and nature of the courtship. Most marriage counselors feel the engagement should be not less than six months. . . .” (Eberhard, *What Shall We Do with Love?* pp. 209-10.)

(10-7) When Is an Engagement Too Long?

The dangers of short engagements are obvious, but there are possible potential problems with engagements that are too long, also. Engagement is a wonderful period; it should be a time of joy and preparation for married life. Prolonged engagements may create problems that thwart the basic function of this period. One of the most obvious challenges is that of increased physical intimacy. It is a natural and desirable reaction that as love deepens there is a desire to express that love physically. Maintaining moral cleanliness over a long drawn out period of engagement is often difficult. No advantage gained by a long engagement can justify the tragic loss of chastity and its destructive results. Also, prolonged engagement may cause excessive frustration or nervous tension; one or both may become accustomed to the status quo and lose the desire to push for marriage; the couple may grow unusually tired of waiting or become bored with the situation. These and other factors may warrant shortening the engagement period.

When all is said and done, engagement is a wonderful time; but it is not the ideal state of association between two people who love each other. The ideal is marriage. Engagement fulfills important functions in the preparation for marriage, but when engagement loses its positive function and becomes a hindrance to the achievement of the ideal state, then the couple should seriously consider planning a shorter engagement period.

SPECIAL CHALLENGES OF THE ENGAGEMENT PERIOD

(10-8) What Special Problems Are Created During Engagement?

“When young people are thrown together as much and as intimately as they are during engagement, they may come to feel an attraction for each other which is difficult to control. This condition is so commonplace that some people feel that an

engaged couple can take liberties with each other that should be reserved only for those who are married. But the Lord has not given engaged couples the rights he has given those who are married. The marriage vow still separates chastity from unchastity. Physical attraction receives its *permanent* powers for joy through being subject to the spiritual goals of life. To use it in any other way, at any other time can only have an unhappy result. The law of chastity applies at all times, and while the period of engagement may be more intimate and more like marriage in some respects than courting, it is still not marriage. It lacks many important and vital elements which pertain only to those who are legally and lawfully married. Only after marriage are the couple able and ready to welcome children, and this accomplishment, not sense satisfaction, is the basic reason God created men and women. . . .

“This temptation to be physically intimate will be greatly reduced if young people will observe certain precautions such as the following:

“1. Pray together from time to time at the beginning of their dates or at times when they feel especially tempted.

“2. Make a promise never to do anything of which they would not like to have their parents and their Heavenly Father informed.

“3. Reduce the number of times and the duration of their activities together, especially if they face a long engagement.

“4. Always have plenty of activity available to keep their minds off each other as persons.

“5. Spend less time alone. They should spend much of their time in each other’s homes and with their respective families in order that their minds and activities can be centered on their own future home and not on their personal emotions.” ((Eberhard, *What Shall We Do with Love?* pp.210-12.)

(10-9) The Dangers of Other Kinds of Intimacy Before Marriage

Sometimes there is a tendency on the part of the engaged couples to partake of other kinds of intimacies besides physical. They begin to act and associate in a way that is reserved for married couples. Joint checking accounts are opened, every meal is shared together, and the girl begins to wash and iron the boy’s clothing or clean his apartment regularly. It is only natural for an engaged couple to begin thinking in terms of being married, but they must remember that they are not as yet, and that acting as though they were married is inappropriate. The activities mentioned above are not inappropriate when kept within bounds. It is a

good thing, for example, for a girl to demonstrate her homemaking skills by preparing a meal for her fiancée; but eating every meal together increases the feeling of being married, which often leads to increased physical intimacy as well. As another example, a wise couple will begin to plan before marriage how they will join their financial assets, but the actual joining should be reserved until marriage. Broken engagements are not infrequent, and if financial resources have already been joined, one or the other party may suffer loss and resulting bitterness. Also, acting as though they are already married may lead one or both persons to be satisfied with the relationship and not seek to bring it to fruition in marriage.

(10-10) Revealing of the Past

How much of one’s past should be revealed to one’s fiancée? There is, of course, no answer that applies universally. However, when dealing with serious problems such as sexual transgression, financial mistakes, violations of the law, and so forth, a person would be wise to give careful thought to the question.

Two general rules might be applied with wisdom. First, by and large it is better when the information is given voluntarily rather than pried out by intensive probing. The second rule is that anything that would have bearing on the marriage decision or the couple’s future relationship should be shared so that the individual has as much information as possible upon which to base his decision to marry. Information relating to such things as previous marriages, legal entanglements, diseases or hereditary defects, debts, or previous moral transgressions should be shared before marriage so that the other person will not feel trapped or betrayed when he learns of it afterward. On the other hand, confession of every tiny error and infraction committed in the past is not desirable, for it may introduce into the couple’s relationship negative feelings that are not necessary. As with other questions during the engagement period, thoughtful and prayerful seeking for an answer will go far to bring an acceptable solution. (Adapted from Henry A. Bowman, *Marriage for Moderns*, p. 204.)

(10-11) When Should an Engagement Be Broken?

“A satisfactory answer to this problem depends entirely on what is at the basis of the disharmony. Most engaged couples will discover small faults in each other which even the radiance of love cannot hide. Minor items of carelessness in personal habits, dress, speech, etc., may begin to irritate. If the

couple can make a satisfactory adjustment in these minor matters, they will find that such willingness to please each other will add strength to their engagement. However, if the basis of the trouble lies deep in the emotional make-up of one or the other, and becomes more irritating all the time, the young couple should pause and reflect on its eventual effect on their marriage. Before breaking the engagement they should seek qualified counsel and talk the matter over thoroughly. It may be they are demanding one another to fill impossible roles. It takes time and the proper conditions for these personality needs to become manifest and make themselves felt. They sometimes become evident only after an engagement has lasted a reasonable length of time.

“If prayerful consideration and wise counsel indicate there are insurmountable obstacles to a happy marriage, the engagement should be broken quickly, quietly, and in as kindly a way as possible. Each should try to reduce the hurt for the other. There should be no blaming, gossip, or name calling. It is distressing to break an engagement, of that there can be no doubt. A ring may have been bought, congratulations and best wishes received. Plans have been laid for the wedding, a home, and children. Pleasant memories of interesting and

thrilling dates are remembered when the couple think of each other. Now having to discard all this, together with having to make explanations to one’s friends and relatives together with having to endure the gossip which is sure to ensue makes breaking an engagement very uninviting.

“But one must remember that the problems of breaking an engagement are mild compared to those of obtaining a divorce.” (Eberhard, *What Shall We Do with Love?* pp. 212-15.)

(10-12) Summary

Engagement can be a wonderful time of deepening love, increased unity, and planning for the necessities of life. It involves a mutual and solemn covenant to marry one another and should be entered into only after wise and prayerful contemplation. When unusual circumstances arise that call for the breaking of that agreement, it should be done with maturity and respect. Short of marriage itself, engagement should provide the couple with the most joyful and valuable period of their relationship. This can be the case when the couple plan wisely, maintain the proper standards during engagement, and use the time for serious and final preparations for the time of marriage.



(11-1) INTRODUCTION

When a man and woman go to the temple to be married, they are introduced to the fulness of all things that have been made available by our Heavenly Father. The marriage ceremony is preceded by a series of earlier covenants. Each of these preliminary covenants is designed to bless us and lead us step by step to exaltation. We must understand what the covenants are, what they require us to do, and what blessings we may gain from them.

WHAT THE PROPHETS HAVE SAID ABOUT THE NATURE AND VALUE OF COVENANTS

(11-2) God Deals with His Children Through Covenants

“Making covenants with his people and with individuals has always been one of the principal ways in which the Lord deals with them.

“The scriptures tell us that he made covenants with Adam, with Noah, with Enoch, Melchizedek, Abraham, and others, and that he also made covenants with Israel of old, with the Jaredites, and with the Nephites.

“Surely the Latter-day Saints are a blessed people, because in a similar way the Lord has made covenants with us individually and collectively.” (EIRay L. Christiansen in *CR*, Oct. 1972, pp. 43-44; see also “We Have Made Covenants with the Lord,” *Ensign*, Jan. 1973, p. 50.)

(11-3) Covenants Are Binding, Solemn Agreements

“A covenant is a binding and solemn agreement entered into by at least two individuals. It requires that all parties involved abide the conditions of the compact in order to make it effective and binding. Most people do not realize that sacred covenants made with earlier prophets and peoples have been restored to earth by a *new* covenant.” (Christiansen in *CR*, Oct. 1972, p. 44; see also “We Have Made Covenants with the Lord,” p. 50.)

GOD’S COVENANTS ARE BLESSINGS

(11-4) Covenants Bring Peace and Success

“Some may wonder why the Lord gives commandments and requires us to enter into covenants

with him. Or, as one person asked: ‘If the Lord loves us, why does he give us commandments? If he loves us, why does he say “Thou shalt” or “Thou shalt not”?’

“A simple answer to these questions is, he commands us because he loves us. He knows perfectly well what will bring us peace and success in our individual lives and in the world and what will bring the opposite.

“Just as any father would direct (or even restrict) his children if it would be a blessing to the children, so our Father in heaven gives us commandments, laws, and covenants, not for the sole purpose of restricting us or burdening us, but rather that we may, through obedience to correct principles, find peace and success.

“Actually, we do not *have* to do what the Lord commands us, but we cannot obtain the rewards and blessings he has promised unless we do.

“‘For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.’ (D&C 132:5.)

“Every member of the Church has made covenants with the Lord. These commandments and covenants are not grievous; they are not burdensome. On the contrary, they are enlightening, uplifting, assuring, and helpful. They are instruments of voluntary action on our part that help us to concentrate our efforts to accomplish the purpose of life and to reach our ultimate goal.” (Christiansen in *CR*, Oct. 1972, p. 44-45; see also “We Have Made Covenants,” pp. 50-51.)

THE IMPORTANCE OF KEEPING GOD’S COVENANTS

(11-5) If We Choose to Enter into Eternal Covenants with God, It Has to Be on His Terms

“When a covenant is made between two men or parties, it is usual for each man or party to have a voice in the contract and its various stipulations. This is *not* the case with a covenant coming to man from the Lord. It is the duty of man to accept all the provisions of such a sacred covenant established for his eternal benefit.

“*Man does not have the right to change in any sense whatever, or reject in the slightest degree any part of a covenant which the Lord presents for his*

benefit and salvation. For a man to presume to change any ordinance offered by the Lord is absurd and should be considered a sad reflection on man's intelligence. Yet such a thing has been done in many instances, and there are those who presume to say that the Lord permits man to change and even mar the Almighty's laws to suit the convenience and the frailties of mankind. . . . They are as fixed and immutable as any of the laws of nature, in fact the laws of nature are the laws of God, and the laws governing in the celestial kingdom are similar in their duration and unchangeableness to the natural laws of the universe." (Joseph Fielding Smith, *Doctrines of Salvation*, 1:154.)

(11-6) Covenant Breakers Are in Great Jeopardy

"Akin to many of the other sins is that of the covenant breaker. The person baptized promises to keep all the laws and commandments of God. He has partaken of the sacrament and re-pledged his allegiance and his fidelity, promising and covenanting that he will keep all God's laws. Numerous folks have gone to the temples and have recovenanted that they would live all the commandments of God, keep their lives clean, devoted, worthy, and serviceable. Yet many there are who forget their covenants and break the commandments, sometimes deliberately tempting the faithful away with them." (Spencer W. Kimball, *The Miracle of Forgiveness*, p. 57.)

WE HAVE INHERITED THE RIGHT TO EVERLASTING COVENANTS FROM OUR FATHER ABRAHAM

(11-7) Abraham's Covenants Concern Us Today

" . . . Abraham received covenants—very definite and important covenants that concern us very materially today. Let me say just a word about the covenant that was made with Abraham. . . . [see Abraham 2:8-11.]

"These covenants that were made with Abraham continued down and were *amplified—not changed*—as time progressed." (Smith, *Doctrines of Salvation*, 3:244; 1:165)

(11-8) The Prophets of Old Foretold the New and Everlasting Covenants of Our Day

"Jeremiah, speaking of the covenants which had been given to Israel and which were yet to be

given, said: 'Behold, the days come, saith the Lord, that *I will make a new covenant* with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But *this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*' (Jer. 31:31-34.)

"And this from Ezekiel: 'Moreover I will make *a covenant of peace* with them; it shall be an *everlasting covenant* with them: and I will place them, and multiply them, and will set *my sanctuary* in the midst of them for evermore.' (Ezek. 37:26.) These predictions have been partly fulfilled in our day." (Smith, *Doctrines of Salvation*, 1:153-54.)

WHAT IS THE NEW AND EVERLASTING COVENANT?

(11-9) Baptism Is a New and Everlasting Covenant

"*Each ordinance and requirement to man for the purpose of bringing to pass his salvation and exaltation is a covenant.* Baptism for the remission of sins is a covenant. When this ordinance was revealed in this dispensation, the Lord called it 'a new and an everlasting covenant, even that which was from the beginning.' (D&C 22:1-4.)

"This covenant was given in the beginning and was lost to men through apostasy, therefore, when it was revealed again, it became to man a *new covenant*, although it was from the beginning, and it is everlasting since its *effects* upon the individual endure forever. Then again, whenever there is need for repentance, baptism is the method, or law, given of the Lord by which the remission of sins shall come, and so *this law is everlasting.*" (Smith, *Doctrines of Salvation*, 1:152.)

(11-10) Each Covenant Is a New and Everlasting Covenant

"What is the new and everlasting covenant? I regret to say that there are some members of the Church who are misled and misinformed in regard to what the new and everlasting covenant really is. *The new and everlasting covenant is the sum total of all gospel covenants and obligations.* . . .

"But when we get to thinking that one of the covenants belonging to the gospel of Jesus Christ is 'the' new and everlasting covenant, that is where

we make a mistake, and I am going to point it out to you now. See how clearly and definitely the Lord speaks. I begin by reading verses 4 and 5, section 132:

“For behold, I reveal unto you *a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.*

“For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundations of the world.’

“*That applies to any covenant.* It is not merely this one that the Lord is speaking of here that is going to bring upon us a condemnation if we violate it or refuse to receive it. That is true of every covenant that belongs to the gospel.” (Smith, *Doctrines of Salvation*, 1:156-57.)

(11-11) Whatever God Makes Available to Us Becomes a Part of the New and Everlasting Covenant

“Now there is a clear-cut definition in detail of the new and everlasting covenant. *It is everything—the fulness of the gospel.* So marriage properly performed, baptism, ordination to the priesthood, everything else—*every contract, every obligation, every performance that pertains to the gospel of Jesus Christ, which is sealed by the Holy Spirit of promise according to his law here given, is a part of the new and everlasting covenant.* (Church News, May 6, 1939, p. 5.)

“Man-made covenants, contracts, obligations, vows, associations or expectations, must come to an end, for *they are not everlasting.* In the end all things that are not of God shall pass away, and only that which he has established and decreed shall stand. Therefore, all who seek a place in the kingdom of God are under the obligation and commandment to abide in the new and everlasting covenant, which is the fulness of the gospel with *all* its rites, covenants, gifts, and obligations, or they ‘shall be damned, saith the Lord.’ (D&C 132:8-14.)” (Smith, *Doctrines of Salvation*, 1:158-59.)

THE COVENANTS OF ETERNAL MARRIAGE—AVENUE TO EXALTATION

(11-12) Baptism Is the Gate to Salvation: Marriage Is the Gate to Exaltation

“Baptism is the gate to the celestial kingdom; celestial marriage is the gate to an exaltation in the

highest heaven within the celestial world. (D. & C. 131:1-4.) To gain salvation after baptism it is necessary to keep the commandments of God and endure to the end (2 Ne. 31:17-21); to gain exaltation after celestial marriage the same continued devotion and righteousness is required.” (Bruce R. McConkie, *Mormon Doctrine*, p. 118.)

(11-13) Earlier Covenants Are a Prelude to the New and Everlasting Covenant of Marriage

“Now, if we keep the covenant of baptism and honor the priesthood and its covenants and in other ways live in conformity with the principles of the gospel, we may then have the great privilege of entering a holy temple where we receive the higher ordinances of the priesthood and, in due time, enter into the order of the priesthood known as the ‘new and everlasting covenant of marriage,’ with the promise given that if we remain faithful to the covenants made, we shall come forth with the just in the morning of the first resurrection and, with our companions, our children, our posterity, be permitted to live in a state of never-ending happiness, provided, of course, that they too keep the covenants that it will be necessary for them to make.

“What hope, what comfort, what assurance and joy this promise should bring to the hearts of all who love their families! Surely it is true that ‘eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.’ (2 Cor. 2:9.)

“And, of course, he has said that they who love him keep his commandments and covenants.” (Christiansen in *CR*, Oct. 1972, pp. 45-46; see also “We Have Made Covenants,” p. 51.)

(11-14) God Is a Party to Each Eternal Marriage Covenant

“We men of the priesthood who have knelt at the sacred altar and on that altar clasped the hand of a sainted companion and have entered an eternal triangle, not a companionship of two, but of three—the husband, the wife, and God—the most sacred triangle man and woman can become a part of. But my heart sinks in despair when I witness so many who have and are withdrawing that hand from one another. They don’t do that until they first divorce God from that triangle, and after divorcing God, it is practically impossible for them to stay together side by side.” (Matthew Cowley in *CR*, Oct. 1952, p. 27.)

(11-15) By Marriage We Enter the Patriarchal Order

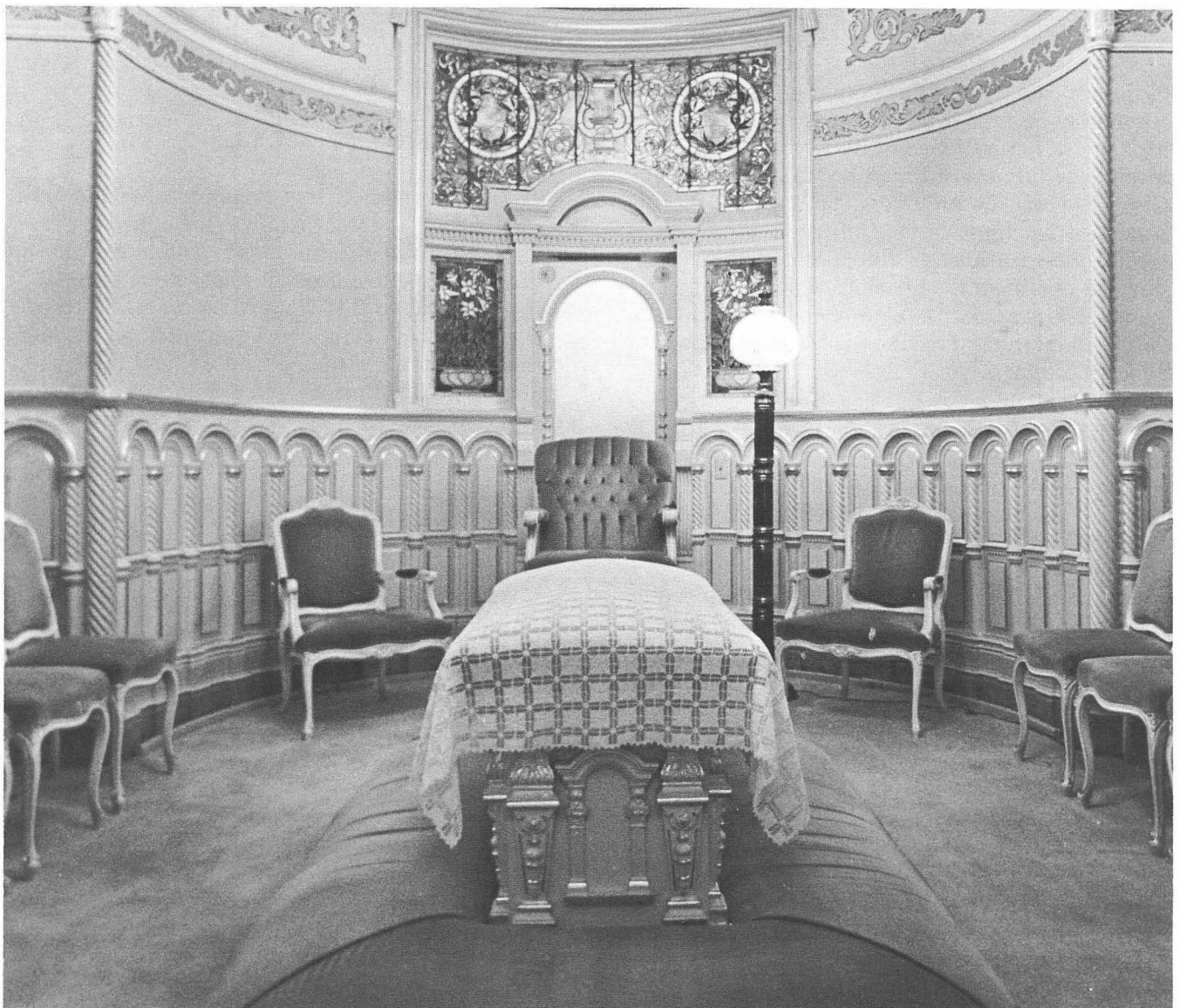
“Those married in the temple in the new and everlasting covenant of marriage become inheritors of all the blessings of Abraham, Isaac, and Jacob and all the patriarchs and thereby enter into the patriarchal order. If the participating parties abide in the eternal marriage covenant, they shall reap the full blessings of patriarchal heirship in eternity where the patriarchal order will be the order of government and rule.” (McConkie, *Mormon Doctrine*, p. 559.)

(11-16) SUMMARY

God’s covenants contain immutable promises. “I, the Lord, am bound when ye do what I say; but

when ye do not what I say, ye have no promise.” (D&C 82:10.) The Father desires to bless us with a fulness of his eternal glory and bring us to him, but he will not do it against our will. Through the process of covenant making, we invoke God’s promises upon ourselves. In no other way can we receive those promises. We are privileged to live in a time when the new and everlasting covenant of the gospel is available to mankind. Through the ordinances of the gospel we can make the covenants which will bring a fulness of the Father’s blessings.

The culmination of the covenant-making process lies in the ordinances of the temple; only in these sacred ordinances can a fulness of priesthood power be found (D&C 124:28). Surely we are a blessed people to have the privilege of making such covenants with the Lord and to have his blessings poured out upon us as we keep those covenants.



(12-1) INTRODUCTION

Temple worship is the capstone of the gospel of Jesus Christ. It is no coincidence that “when Joseph Smith was commissioned to re-establish the Church of Jesus Christ, the building of temples and temple worship became almost the first and the last issue of his life.” (John A. Widtsoe, “Temple Worship,” *Utah Genealogical and Historical Magazines* 2:53 [Apr. 1921].) Indeed the Prophet taught that “If a man gets a fulness of the priesthood of God, he has to get it in the same way Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.” (*HC*, 5:424.) In our own time, President Joseph Fielding Smith reconfirmed the importance of the temple.

“I do not care what office you hold in the Church—you may be an apostle, you may be a patriarch, a high priest, or anything else—but you cannot receive the fullness of the priesthood and the fullness of eternal reward unless you receive the ordinances of the house of the Lord; and when you receive these ordinances, the door is then open so you can obtain all the blessings which any man can gain.” (*CR*, Apr. 1970, p. 58; see also “Magnifying Our Callings in the Priesthood,” *Improvement Era*, June 1970, pp. 65-66.)

Because of the temple’s significance, Latter-day Saints must come to understand the meaning and purpose of the house of the Lord. Such a realization will come gradually, only after many meaningful experiences in the temple. Yet a preliminary understanding of the purposes, teachings, and ordinances of the house of the Lord can be secured by reviewing the statements of the modern prophets. In the process, the great blessings of the temple will be opened to view.

Note: It is expected that each student will have a copy of the booklet, “Temples of The Church of Jesus Christ of Latter-day Saints,” published by the *Ensign* magazine in 1976. Many important concepts found in that booklet have been deleted from this chapter to avoid unnecessary duplication. It is important that you read the booklet in addition to this chapter. Check with your instructor if you do not have a copy of this booklet.

THE TEMPLE IS THE LORD’S HOUSE

(12-2) What Is a Temple?

“Temples . . . are sanctuaries specially dedicated for sacred rites and ceremonies pertaining to exaltation in the celestial kingdom of God. They are separate and distinct in their purpose from the ordinary houses of worship. A church building, no matter how magnificent and costly, if its purpose is for the general gatherings of the people, is not a temple. Temples are sanctified for the purpose of performing rites for and making covenants with the pure in heart, who have proved themselves by faithful service worthy of the blessings of exaltation.” (Joseph Fielding Smith, *Doctrines of Salvation*, 2:231.)

(12-3) Temples Have Had an Important Place in Mankind’s Worship from the Time of Adam

“There are evidences that even in patriarchal days, in the days of Adam, there was the equivalent of temples, for the priesthood was held in its fulness, as far as the people needed it; and there is every reason to believe that from Adam to Noah, temple worship was in operation. After the flood the Holy Priesthood was continued; and we have reason to believe, in sacred places, the ordinances of the temple were given to those entitled to receive them. (Widtsoe, “Temple Worship,” pp. 52.)

(12-4) Temple Building Is a Characteristic of God’s Saints

“From the days of Adam to the present, whenever the Lord has had a people on earth, temples and temple ordinances have been a crowning feature of their worship. ‘My people are *always* commanded to build’ temples, the Lord says, ‘for the glory, honor, and endowment’ of all the saints. (D. & C. 124:39, 40.) These temples have been costly and elaborate buildings whenever the abilities of the people have permitted such; nothing is too good for the Lord, and no sacrifice is too great to make in his service. But in the days of poverty, or when the number of true believers has been small, the Lord has used mountains, groves, and wilderness locations for temple purposes.” (Bruce R. McConkie, *Mormon Doctrine*, p. 780.)

THE PURPOSES AND MEANING OF THE TEMPLE

(12-5) Temples Prepare the Saints for Celestial Exaltation

“The Lord has given unto us privileges, and blessings, and the opportunity of entering into covenants, of accepting ordinances that pertain to our salvation beyond what is preached in the world; beyond the principles of faith in the Lord Jesus Christ, repentance from sin, and baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost; and these principles and covenants are received nowhere else but in the temple of God.

“If you would become a son or a daughter of God and an heir of the kingdom, then you must go to the house of the Lord and receive blessings which there can be obtained and which cannot be obtained elsewhere; and you must keep those commandments and those covenants to the end.” (Smith, *Doctrines of Salvation*, 2:40.)

(12-6) Personal Revelation Can Come in the Temple

“Study . . . [a problem] out in your own minds, reach a conclusion, and then go to the Lord with it and he will give you an answer by that inward burning, and if you don’t get your answer I will tell you where to go—go to the House of the Lord. Go with your hearts full of desire to do your duty. When in the sacred walls of these buildings, where you are entitled to the Spirit of the Lord, and in the silent moments, the answer will come.” (Melvin J. Ballard, “The Inspiration of Temple Work,” *Utah Genealogical and Historical Magazine* 23:147 [Oct. 1932].)

(12-7) What Ordinances Are Performed in the Temple?

“The ceremonial work comprises:

- “1. Baptism, specifically Baptism for the Dead.
- “2. Ordination and associated Endowment in the Priesthood.
- “3. Marriage Ceremonies.
- “4. Other Sealing Ordinances.

“. . . each of these ceremonies or ordinances may be performed for the living, present in person, or for the dead who are represented each by an individual living proxy. The living are but few compared with the dead; and it follows of necessity that the ordinance-work for the departed exceeds by a great preponderance that done for the living.” (James E. Talmage, *The House of the Lord*, p. 75.)

(12-8) Ritual and Symbols Help to Present the Message of the Temple

“The holy endowment is deeply symbolic. ‘Going through the temple’ is not a very good phrase; for temple worship implies a great effort of mind and concentration if we are to understand the mighty symbols that pass in review before us. Everything must be arranged to attune our hearts, our minds, and our souls to the work. Everything about us must contribute to the peace of mind that enables us to study and to understand the mysteries, if you choose, that are unfolded before us. . . .

“We live in a world of symbols. No man or woman can come out of the temple endowed as he should be, unless he has seen, beyond the symbol, the mighty realities for which the symbols stand. . . .

“. . . The endowment is so richly symbolic that only a fool would attempt to describe it; it is so packed full of revelations to those who exercise their strength to seek and see, that no human words can explain or make clear the possibilities that reside in the temple service. The endowment which was given by revelation can best be understood by revelation; and to those who seek most vigorously, with pure hearts, will the revelation be greatest.” (Widtsoe, “Temple Worship,” pp. 60, 62-63.)

(12-9) The Inner Meaning of the Temple Ordinances Must Be Diligently and Repeatedly Sought After

“One man may explain or show a symbol to another, and this is a common, everyday practice, but no man can reveal to another the sublime, deep inner meaning of those symbols presented in the House of the Lord, for it is an individual matter, and every man must seek and obtain it for himself, and that alone, with God’s help only. Nor can one acquire this knowledge outside the House of the Lord, for there we must go to commune with him about these vital things. Going there once or twice can be of little value to us, comparatively, for what can we know about those things with so little thought and contact. . . .

“. . . All must pay the same price—the brilliant mind the same as the simplest. No man, however intellectual, can know these things, but by the revelations of God, and that in temples only.” (John A. Widtsoe, *Power from on High*, pp. 48-49.)

(12-10) The Sacredness of the Temple Requires Confidentiality

“Now the nature of temple ordinances is set forth in some revelations that we can read in a general way and, even though not members of the Church, we may know about. But these are safeguarded, and we say that, not because they are secret, for anyone may come here if he is properly recommended. The whole world may come if they will accept the gospel and live according to its precepts; every soul may come into this house if he becomes a worthy church member.

“But we say the ordinances are sacred as contrasted with just being secret. This has been so in other dispensations. You remember the Master said, ‘Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.’ (Matt. 7:6.) And then you will remember the Master said, referring to something which means, I think, exactly what the Master is talking about,

“ . . . for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise [these temples that Elder Romney talked about], that those ordinances might be revealed which had been hid from before the world was.’ (D&C 124:38.) The very purpose was so that, in the sanctuaries of those holy edifices, in temples like this, there could be revealed that which couldn’t be had otherwise.” (Harold B. Lee, “Preparing to Meet the Lord,” *Improvement Era*, Feb. 1965, p. 123.)

PREPARING TO ENTER THE TEMPLE

(12-11) The Blessings of the Temple Require Serious Preparation

“I believe that our endowments are too easily obtained. Men and women go to the temples who do not understand the value of the precious blessings that are bestowed upon them, and I have felt for years that something should be done to change this. . . .

“How is it now? There is a complete indifference, it may be said, in relation to it. Young people go there . . . with no particular desire only to get married, without realizing the character of the obligations that they take upon themselves or the covenants that they make and the promises involved in the taking of these covenants. The result is, hundreds among us go to the house of the Lord and receive these blessings and come away without

having any particular impression made upon them.” (George Q. Cannon, *Gospel Truth*, 1:227-28.)

(12-12) The Teachings of the Endowment Must Be Received by Revelation

“The endowment which was given by revelation can best be understood by revelation; and to those who seek most vigorously, with pure hearts, will the revelation be greatest. . . .

“In temple worship, as in all else, we probably gain understanding according to our differing knowledge and capacity; but I believe that we can increase in knowledge and enlarge our capacity, and in that way receive greater gifts from God. I would therefore urge . . . that we teach those who go into the temples to do so with a strong desire to have God’s will revealed to them.” (Widtsoe, “Temple Worship,” pp. 63-64.)

(12-13) No Blessings Come Without Worthiness

“God grant that we may be worthy to stand in his presence when we come here. To come unworthily into this temple and receive our endowments will not prove to be a blessing to us. Every soul when he comes here should be at peace in his own heart; his feelings should be at peace toward every other person in the world; he should have no hard feelings toward anyone. There should be no feelings of competition, no feelings of jealousy, nothing but the Spirit of the Loving God and love toward our fellow men and toward each other, for here in his house we literally stand in the presence of the Lord. God grant that we may do so worthily.” (Marion G. Romney, “The House of the Lord,” *Improvement Era*, Feb. 1965, p. 120.)

(12-14) Preparation for the Temple Should Begin in Youth

“Youth should begin today to so order their lives that they will be found worthy at the proper time to go to the House of the Lord and be uplifted and sanctified by the temple ceremony which, as has been said, ‘contributes to covenants of morality, the consecration of yourselves to high ideals, devotion to truth, patriotism to nation, and allegiance to God’ (James E. Talmage, *The House of the Lord*, p. 84.)” (Harold B. Lee, “Enter a Holy Temple,” *Improvement Era*, June 1967, p. 144.)

THE ENDOWMENT

(12-15) The Endowment Is a Celestial Course of Instruction

“Your *endowment* is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell.” (Brigham Young in *JD*, 2:31.)

(12-16) The Endowment Presents Great Gospel Truths

“The endowment given to members of the Church in the temples falls into several divisions. First, there [is] a course of instruction relative to man’s eternal journey from the dim beginning towards his possible glorious destiny. Then, conditions are set up by which that endless journey may be upward in direction. Those who receive this information covenant to obey the laws of eternal progress, and thereby give life to the knowledge received. Finally, it is made clear that a man must sometime give an account of his deeds, and prove the possession of divine knowledge and religious works. It is a very beautiful, logical and inspiring series of ceremonies.

“To make the vast elements of the endowment clear and impressive to all who partake of it, every educational device is employed. Appeal is made to every faculty of man, to eye and ear, so that the meaning of the Gospel may be clear from beginning to end. . . .

“The temple endowment provides therefore information concerning the story of man, the creation of earth, our first earthly parents, the various dispensations of the Gospel, the meaning of the various dispensations of the Gospel, the purpose of the sacrifice of Jesus Christ, and the means and methods whereby joy on earth and exaltation in heaven may be obtained. . . .

“The temple endowment also gives special information relative to the required conduct of man if he is to enjoy the fruits of progression and reach his possible destiny. Men and women are taught to keep themselves free from sin. They must be chaste, virtuous, truthful, unselfish. Moreover they are taught that they must devote themselves and all that they have or may have to the great cause of truth, to the teaching of the everlasting Gospel to their fellowmen, so that the Great Plan

may be worked out according to the mind and will of God.” (John A. Widtsoe, *A Rational Theology*, pp. 125-27.)

(12-17) The Endowment Involves the Making of Covenants

“The ordinances of the endowment embody certain obligations on the part of the individual, such as covenant and promise to observe the strict law of virtue and chastity, to be charitable, benevolent, tolerant, and pure; to devote both talent and material means to the spread of truth and the uplifting of the race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be made ready to receive the King,—the Lord Jesus Christ. With the taking of each covenant and the assuming of each obligation, a promised blessing is pronounced, contingent upon the faithful observance of the conditions.” (Talmage, *The House of the Lord*, p. 84.)

(12-18) The Endowment Can Be a Protection

“If we go into the temple we raise our hands and covenant that we will serve the Lord and observe his commandments and keep ourselves unspotted from the world. If we realize what we are doing then the endowment will be a protection to us all our lives—a protection which a man who does not go to the temple does not have.

“I have heard my father say that in the hour of trial, in the hour of temptation, he would think of the promises, the covenants that he made in the House of the Lord, and they were a protection to him. . . . This protection is what these ceremonies are for, in part. They save us now and exalt us hereafter, if we will honor them. I know that this protection is given for I, too, have realized it, as have thousands of others who have remembered their obligations.” (Joseph Fielding Smith, “The Pearl of Great Price,” *Utah Genealogical and Historical Magazine* 21: 103 [July 1903] .)

THE TEMPLE EXPERIENCE: THE SEALING ORDINANCE

(12-19) All Gospel Ordinances Culminate in the Sealing, or Marriage, Ordinance

“The most important . . . of all the ordinances are the sealing ones, and all the others lead up to them. We are blessed, we are baptized, we are confirmed, we are ordained, we are endowed, and we

are finally sealed, without which no soul can ever be exalted. And this our youth need to have impressed upon their minds. The temple isn't just a nice place to go, a beautiful room in which to be married. It is not just the wish of our parents. Every boy and girl . . . should know that the ordinance of sealing is an absolute, and that without it there can be no salvation in the eternal world, no eternal life. Therefore, we should move forward with all the power we have to convince young people to . . . plan for temple marriage.” (Spencer W. Kimball, “The Ordinances of the Gospel,” Address to Seminary and Institute Faculty, Brigham Young University, 18 June 1962, pp. 9-10.)

(12-20) The Simplicity and Purity of the Sealing Ordinance Is in Sharp Contrast with the Ways of the World

“Another scene is presented. It is a world parading in pomp and show, in display and pretense. Upstage I see a minister standing before a young couple, all elegantly dressed. And I see the best man, ladies in waiting, the ring bearer, many actors with parts prepared and gowns that are gorgeous. Large groups of people are on either side of the aisle with curious expectant faces. And then it seems that I see in another small corner of this huge stage, a young girl and her mother talking quietly together in their home. I hear the daughter saying: ‘You have been a sweet mother to me. I am grateful for your teaching me the beauty and importance of a temple marriage. I saw Betty’s spectacular wedding with all of its flowers, costly gowns, and expensive appointments. I felt the labored formality of it all, the gasps of the curious onlookers. Mother, I desire a sweet, simple temple marriage; I want no rice, no old shoes, no wild demonstration. I want no pageantry no matter how colorful—marriage to me is a holy ordinance. What I would like would be for John and me to go through the sweet holy rites of the temple with just my folks and his, and a few intimate friends, where all is white and calm and beautiful and serene. Mother, I want no one unsympathetic to be present and nothing to be done which, in any sense, will mar the solemnity of that sacred occasion. This is a time when I want no hilarity, no crude or vulgar jokes. And as we walk out together, united for time and eternity, I want us to face the world with our minds and hearts still on that same high plane we found in the sealing room of the temple. I want us always to retain that sweet spirit of prayer and worship and peace. Thank you, Mother, I want to be married in the Lord’s own way.’” (Spencer W. Kimball in *CR*, Oct. 1945, pp. 154-55.)

(12-21) Eternal Marriage Brings the Promise of Eternal Increase and Growth

“Through the divine institution of celestial marriage, with all its privileges, obligations, joys, trials, and sacrifices, men and women, joined together by the Holy Priesthood, may through their faithfulness attain immortality, eternal life, and eternal increase; that soul-satisfying state of eternally becoming, forever achieving. When we speak of eternal increase, we speak not only of increase of posterity, we speak of increase of knowledge and the power that comes with knowledge; increase of wisdom to use that knowledge and power wisely; increase of awareness and the joy that comes through understanding; increase of intelligence, which is the glory of God; increase of all that goes to make up Godhood.” (Hugh B. Brown, *Continuing the Quest*, pp. 4-5.)

MAKE THE PROMISED BLESSINGS OF THE TEMPLE SURE

(12-22) Return to the Temple Often

“I would suggest to you, since you are now a bride and a groom on the threshold of all life’s experiences, that you come back to the temple soon when you are not quite so emotionally involved. I am sure you will not gather much of the significance of the marriage ceremony of your own, but will you return as a witness sometime, with a friend or a relative, when you can a little more matter-of-factly, perhaps with a little more prayer, listen very carefully as the sealing ordinance is performed. Then I think you will find something that is not fully appreciated, even by most of those who have been participants.” (Boyd K. Packer, “Family Togetherness—Core of the Church,” *Speeches of the Year*, 1973, p. 2.)

(12-23) The Promises of the Temple Are Conferred Only upon the Worthy

“. . . The Holy Spirit promised the Saints is the Holy Ghost. Thus the Lord puts this bar and makes this sealing requirement, *so that all things will be done in righteousness*. You cannot deceive the Lord; you might deceive his agents; but you cannot deceive him. You cannot deceive the Spirit of the Lord, so any individual who is to have an ordinance performed for him must be worthy to receive the blessing that is inherent in the receipt

of that ordinance. And *if he is*, as expressed, *just and true*, then *the Holy Ghost puts a ratifying seal of approval upon the thing that is done*, whether it be a baptism, or an ordination in the priesthood, or this great crowning ordinance of the gospel, the ordinance of celestial marriage.” (Bruce R. McConkie, “Celestial Marriage,” *Speeches of the Year*, 1955, p. 5. Italics added.)

(12-24) Continued Faithfulness Is Required to Make the Blessings of the Temple Sure

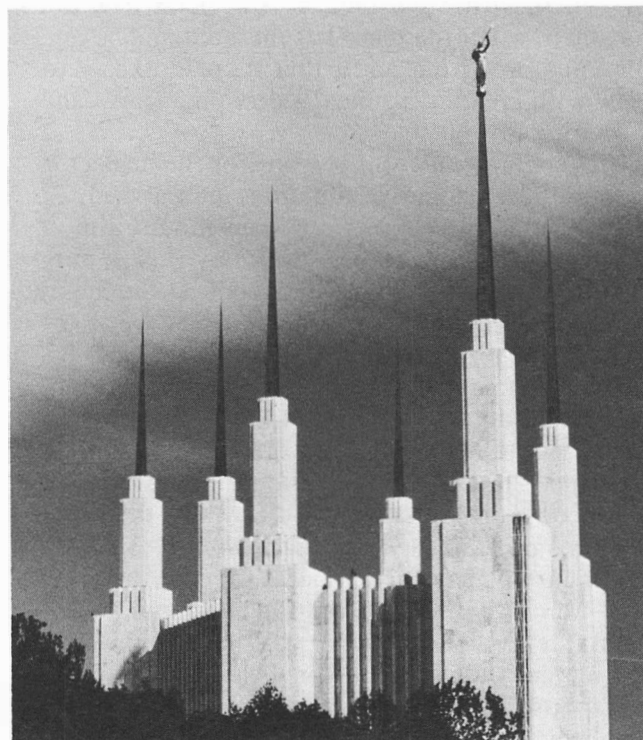
“When a man and a woman, in all sincerity, enter into a covenant of marriage for time and all eternity (and after they have ‘overcome by faith,’ and are ‘just and true’), *the Holy Ghost—who is the Spirit of Promise—bears record of or ratifies that sealing*. In other words, *he seals the promises appertaining to the marriage covenant upon them*. . . . If one or both of these covenanting persons break that covenant by which they were sealed by the Holy Spirit of Promise, then *the Spirit withdraws the seal* and the guilty party, or parties, stand as if there had been no sealing or promise given. *All covenants are sealed based upon faithfulness.*” (Smith, *Doctrines of Salvation*, 2:98.)

(12-25) SUMMARY

The teachings and blessings of the Lord’s house, of course, are predicated upon preparation, faithfulness, and righteousness. But obedience to the Lord’s way brings a special endowment of Spirit. President Spencer W. Kimball has described what the beginning of your marriage may be.

“Now, tomorrow is the glorious and eventful day. I’ll meet you at the temple in the beautiful room decorated in white, typifying purity. The walls of the temple will shut out the sounds of the world below. Here in sweet composure the ceremony will be performed to unite you two for all eternity. Your immediate family and closest friends will be there and with you will rise to spiritual heights in this heaven upon earth.

“And when the ceremony is completed, you two will go forth from those sacred precincts, your thoughts on a high spiritual plane a ‘little lower than the angels.’ Hand in hand, with your eyes to the light, you will go forth to conquer and build and love and exalt yourselves and your family.” (Spencer W. Kimball, “An Apostle Speaks About Marriage to John and Mary,” *Improvement Era*, Feb. 1949, p. 126.)



(13-1) INTRODUCTION

Someone once pointed out that love is a living thing. It is not a piece of granite that can be set in a corner to be picked up again when convenient, nor is it a vessel which, once filled, can be capped and set safely on the shelf. It is a living thing. Living things require nourishment, or they begin to die. Living things respond to stimuli, either moving towards those things which bring growth and pleasure or avoiding those things which hurt or damage. Living things can suffer pain and injury; and if the injury is too severe, they can be crippled or die.

Could this partially explain the soaring divorce rates around the world? Can this be why within months of the emotional heights present in courtship, some couples find themselves tumbling into deep chasms of bitterness and disenchantment? Is it that their love before marriage was weak and artificial? Or is it that they have assumed that love, when finally won, was theirs with no further effort? Too often we nurture love during courtship with a thousand little sacrifices, we worry and fret over its growth, we protect it with fierce devotion; but then, when the plant has matured and bloomed, we give it no further thought except to view with growing dismay its drooping leaves and withering flowers.

There are numerous reasons for the neglect of love. Children come, occupations are pursued, habits form, bills accrue, problems mount, the image of marital joy fades. How easy it is to put the things which are most important at the mercy of things which are less so. Too quickly we lose sight of the priorities of life. President Harold B. Lee once indicated that the most important thing a man could do for his children was to love their mother. And he added, "A woman happy with her husband is better for her children than a hundred books on child welfare." ("Be Loyal to the Royal Within You," *Speeches of the Year*, 1973, p. 92.) President Spencer W. Kimball has put it this way:

"Marriage presupposes total allegiance and total fidelity. Each spouse takes the partner with the understanding that he or she gives totally to the spouse all the heart, strength, loyalty, honor, and affection, with all dignity. Any divergence is sin; any sharing of the heart is transgression. As we should have 'an eye single to the glory of God,' so should we have an eye, an ear, a heart single to the marriage and the spouse and family." (*Faith Precedes the Miracle*, p. 143.)

MAINTAINING THE POWER OF LOVE AFTER MARRIAGE

(13-2) Love Even As Christ Loved

"... one of the most provocative and profound statements in holy writ is Paul's instruction to husbands and wives concerning their duty to each other and to their families. First he commands the women:

"Wives, submit yourselves unto your own husbands, as unto the Lord.' (Ephesians 5: 22.)

"As unto the Lord.' 'As unto the Lord, subject yourselves unto your own husbands,' he says. 'As unto the Lord.' Can you conceive that? Does that mean something to you as you listen to the Lord's counsel, do his will, follow his righteous precepts, serve him faithfully?

"For the husband is the head of the wife, even as Christ is the head of the church. . . ." (Ephesians 5:23.)

"Can you find in all the holy scriptures where the Lord Jesus Christ ever failed his church? Can you find any scripture that says he was untrue to his people, to his neighbors, friends, or associates? Was he faithful? Was he true? Is there anything good and worthy that he did not give? Then that is what we ask—what he asks of a husband, every husband. That is the goal. Can you think of a single exception in his great life? There should be none in yours.

"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.' (Ephesians 5:24.)

"Many misconceptions, many errors, are creeping into the thoughts of great numbers of people in our day. We hope that you sisters will lead the way, lead the procession of women who understand the great opportunities that may come to them, the great responsibilities. For opportunity and responsibility go hand in hand. This is no idle jest, no facetious matter. Much is said in Paul's words 'as unto the Lord.' Let it sink deep into your hearts. A woman need have no fear of being imposed upon or being subject to any dictatorial measures or improper demands when her husband is thoughtful, self-sacrificing, and worthy. One would think that no intelligent woman would hesitate to submit herself to her own truly righteous husband in everything, but sometimes we are shocked to see the wife take over the leadership,

naming the one to pray, the place to be, the things to do.

“Husbands are commanded:

“ ‘Love your wives, even as Christ also loved the church, and gave himself for it.’ (Ephesians 5:25.)

“There is a scripture which says, ‘Greater love hath no man than this, that a man lay down his life for his friends.’ (John 15:13.) Your wife is your friend. You should be willing to go even to the extent of giving your life for her if the need should appear. Would you give your life for her?

“You need to ask yourself, ‘Can I love my wife even as Christ also has loved the Church?’ Can you think of how he loved the church? Its every breath was important to him. Its every growth, its every individual, was precious to him. He gave to those people all his energy, all his power, all his interest. He gave his life—and what more could one give? He gave his life voluntarily. He said, ‘I could call twelve legions of angels; you don’t need to pull out your sword. You couldn’t defend me anyway. But I could call twelve legions of angels, and they’d protect me. But I’m going to give my life. I give it for my people.’ He gave that precious life—the most precious life ever lived upon this earth.

“When the husband is ready to treat his household in that manner, not only his wife but also his children will respond to his loving and exemplary leadership. It will be automatic. He won’t need to demand it; it will come because they will want to do what they understand to be necessary and right.

“Certainly if fathers are to be respected, they must merit respect. If they are to be loved, they must be consistent, lovable, understanding, and kind—and they must honor their priesthood. They must see themselves as fortunate trustees of precious spirit-children whom God has entrusted to their care.

“What a great incentive a mother has to honor and build up her worthy husband in the esteem of the offspring when she knows that this contributes to the well-adjusted lives of her children. And what a great incentive the father has for rising to his tallest spiritual stature to merit the love and respect of all members of the family.” (Spencer W. Kimball, “Men of Example,” Address given to religious educators in the Assembly Hall, 12 Sept. 1975, pp. 3-5.)

(13-3) Express Love in What You Say and What You Do

“Daily investments in mutual compliments pay wonderful dividends in family solidarity, understanding, and success. There is no woman but who likes to have her husband tell her he loves her,

wishes to be with her, how to him she is the best-dressed woman in town, how he likes her hairdo and even her kitchen apron. Complimenting her on her appearance, her cooking, and housekeeping will prove to be a wonderful tonic to her sometimes wilting spirit. Weary men too may be revived by a word of praise, confidence, and love. ‘I married the best man in the world’ is music to any husband’s soul—and it may sweeten his tongue and soothe a temper, worn thin in the day’s grind. . . .

“It is not only what we do that tends to break up our marriages, but what we fail to do. There is an old proverb which says, ‘What he was saying to her was drowned out by what he did not do.’ The husband lying on the couch in the front room, may shout to his wife in the kitchen and say, ‘Honey, I love you,’ but it would be much more convincing if he would express it by taking a dish towel or a broom to help a bit. Sometimes a man says to his wife, ‘I love you,’ but his conduct says more loudly, ‘I love me.’” (Hugh B. Brown, *You and Your Marriage*, pp. 98-99.)

(13-4) Love and a Sense of Humor

“Both husband and wife should keep a sense of humor. They should laugh with each other. Lincoln is reported to have said on one occasion, ‘If I could not hear or tell a good story occasionally, I would die; humor is the oxygen of my soul.’ Does your homecoming mean the rising or the setting of the sun to wife and children? Must they get a ‘weather report’ on your moods before submitting a personal budget or suggesting a family holiday? How often do you laugh and play with them? A poignant story is told of a little boy who ran to his mother, and clutching at her apron said, ‘Mama, I saw Daddy laughing on the street corner with some other men. I didn’t know he could laugh.’

“Each needs the assurance and reassurance of the other’s love and laughter. The love that is not nurtured by repeated endearments and refreshed by a bit of humor is liable to wither and die on the vine.” (Brown, *You and Your Marriage*, pp. 99-100.)

(13-5) Love Begets Love; Courtesy Begets Courtesy

“One day in western Canada a dinner guest in a home noticed that before taking his own seat at the dinner table, the husband walked over to his wife’s place and held her chair for her while she sat down.

“The guest, half in jest but half in seriousness, asked if that were the usual custom in the home, or if it were ‘company manners.’

“The husband smiled, and suggested that the question be directed to his wife. She in turn said, ‘Ever since we were married he has shown me this, and every other courtesy.’

“Then she laughed softly and added, ‘But you should watch the scramble when the boys are home to see who will help mother with her chair.’

“And where did those boys learn to honor and respect their mother in this way? From the husband and father who set the example.

“Some years afterward, the same dinner guest was with another group in another city. When he was introduced to those present he discovered one couple by the same name as the family in Canada, and he asked if there was a relationship. The young man was a son of the couple in Canada.

“The guest then told the story of his experience in the Canadian home. The wife of the son from the Canadian family then said, ‘I’d like to tell you a sequel to that story. You should see my boys scramble to help me with my chair.’

“Love begets love. Respect and courtesy bring response in kind. And where father respects wife, children respect mother and show her the same kind of courtesy they see manifested by the father.” (Mark E. Petersen, *Marriage and Common Sense*, pp. 98-99.)

(13-6) Love Answers Love

“Loving and being loved bring peace of soul and tranquility. Love answers love; it, like a boomerang, comes back to him who sends it out. Thus one who truly loves not only experiences peace of soul, but, what is even more blessed he has the joy of bringing peace to other’s souls.

“Upon being asked by a distraught husband what he could do to prove to his wife that he loved her and to get her to call off the divorce, the writer suggests the following:

“1. Give her a regular monthly allowance.

“2. Take her some flowers or some small unexpected present occasionally.

“3. Tell her every day that you love her and then prove it.

“4. When she asks for \$10.00 (she shouldn’t need to ask), give her \$20.00.

“5. Tell her of your business problems and take her advice once in awhile.

“6. Say, ‘Let’s go to a show tonight. I’ve arranged for a baby sitter.’

“Love cannot endure solitary confinement. Its life-giving sunbeams, when wafted into all life’s activities, will dispel gloom as light dispels darkness.

“Conjugal affection should not be kept in tightly corked bottles. It must be poured before it can be tasted. Love’s perfume must be diffused by the atomizer of repeated declaration if its aroma is to sweeten the atmosphere of daily living.”

(Brown, *You and Your Marriage*, pp. 100-101.)

MAINTAINING AN ETERNAL COURTSHIP

(13-7) Marriage Is the Beginning, Not the End, of Courtship

“Next to loyalty as contributive to a happy home I should like to urge *continued courtship*, and apply this to grown people. Too many couples have come to the altar of marriage looking upon the marriage ceremony as the end of courtship instead of the beginning of an eternal courtship. Let us not forget that during the burdens of home life—and they come—that tender words of appreciation, courteous acts are even more appreciated than during those sweet days and months of courtship. It is after the ceremony and during the trials that daily arise in the home that a word of ‘thank you,’ or ‘pardon me,’ ‘if you please,’ on the part of husband or wife contributes to that love which brought you to the altar. It is well to keep in mind that love can be starved to death as literally as the body that receives no sustenance. Love feeds upon kindness and courtesy. It is significant that the first sentence of what is now known throughout the Christian world as the Psalm of Love, is, ‘Love suffereth long, and is kind.’ The wedding ring gives no man the right to be cruel or inconsiderate, and no woman the right to be slovenly, cross, or disagreeable.” (David O. McKay, “Harmony in the Home,” *Improvement Era*, June 1956, p. 396.)

(13-8) Continue to Court

“Courting does not end with the marriage ceremony. That is really just the beginning. Sometimes people forget that. They rob themselves of the richness, the beauty, the joy of this marriage association, and of the joy of becoming goodly parents.

“Some of you here are married. Continue to court. Brethren, bring your wives flowers even though it is costly. On a student budget you may need to bring just one.

“We have some roses growing outside of our window. It is not enough to just look out of the window and say, ‘Well, dear, there they are! They grew just for you!’ It takes the act of going out to cut one and bring it in and say, ‘Here it is, dear, just for you!’

“You don’t have to do much, but you have to do *that* much.

“You ought to bring home candy occasionally. It isn’t good for your wives, but it is the thought behind it (and likely, you will get some anyway).

“President McKay has seldom spoken to us in priesthood without counseling the brethren to exercise self-control, to be courteous, attentive, kind, and considerate to our companions and to court them. And he sets the example.

“I think you will find that few pictures have been taken of the President and his sweetheart in which he is not holding her hand. That is appropriate. It is expressive of something deep and profound. It warms the heart—and that is courting. . . .

“Wives, you are supposed to court your husbands as well. We attended a stake conference recently where, during the lunch period, the good wife of the stake president hovered around and saw that we had all that we could eat. When the dessert came, she said, ‘Well, brethren, I hope that you all like huckleberry pie [Why did she have huckleberry pie?], because it is my husband’s favorite.’ So we all had to eat a great big piece of huckleberry pie, because it was *her husband’s* favorite. You know, he will never leave her! Girls, when you get a husband, you are supposed to spoil him and pamper him and love him.” (A. Theodore Tuttle, “Becoming Goodly Parents,” *Speeches of the Year*, 1967, pp. 8-9.)

(13-9) Constant Confidence, Constant Counsel, Constant Compromise, Constant Courtship

“As Sister Cullimore and I went to the temple to be married, President George H. Brimhall [of Brigham Young University] called us into his office. He gave us some direction we have appreciated through the years. He said: ‘The four fountains that will keep your “Garden of Eden” from becoming a desert are constant confidence, constant counsel, constant compromise, constant courtship.’

“Important to any marriage is complete confidence—trust in all things. The confidence born of true love, never doubting, never questioning the integrity of each other. Someone has said: ‘Society is built upon trust, and trust upon confidence in one another’s integrity.’

“To counsel with each other and make decisions together is so important to a happy marriage. Counsel which includes the whole family might build good family relationships.

“Counseling with each other in all that is done will strengthen the bonds of marriage.

“I suppose there is no surer need in marriage than *constant compromise*. It is through compromise that we grow closer to each other. As we acknowledge our own faults and recognize the virtues in the other and make the adjustments, we strengthen our marriage.

“*Constant courtship*. President McKay has said: ‘The seeds of a happy married life are sown in youth. Happiness does not begin at the altar: it begins during the period of youth and courtship.’ (*Pathways to Happiness* [Bookcraft, 1957], p. 49.)

“Neither should courtship end at the altar. How important it is to constantly be conscious of our marriage and work at it every day we live, keeping alive our courtship by kind acts, thoughtfulness, and consideration always.” (James A. Cullimore in *CR*, Apr. 1971, p. 134; see also “Marriage is Intended to Be Forever,” *Ensign*, June 1971, p. 94.)

(13-10) Becoming a “Second Wife”

The day she reaches forty—the beginning of the middle years—a woman ought to consider seriously becoming her husband’s “second” wife.

By that age her job as mother is less demanding than in earlier years. Homemaking should be easier for her; she should have some leisure time on her hands. She ought to use some of that leisure to take stock of her marriage.

The first question to ask herself is this: If I were to die and my husband were free tomorrow to marry again, what kind of wife would he choose? What would his second wife be like?

Any wife who understands her husband as well as a wife should, can figure out the answer to that question.

She will know, for instance, whether the next wife would be more glamorous than she, more sociable, more companionable, more light-hearted, more independent or more clinging.

So once a wife figures out what kind of woman her husband would choose as a second wife—if he had a chance to choose again in middle-age—there’s nothing to prevent her from quietly setting out to be as near like his reconsidered choice as possible.

If she has never paid much attention to clothes and he has always admired well-dressed women, she can concentrate on looking her best.

If he loves the outdoors and she has never cared for going along on fishing and hunting trips, she can give up a little comfort for the sake of being more companionable.

If she has been less socially inclined than her husband, she can make a real effort to make their home a more hospitable place.

Nothing would perk up a middle-aged marriage more than for a wife to try to be as much as possible like the woman she is pretty sure her husband would choose to succeed her—if he had to choose again.

The day *he* reaches forty—the beginning of the middle years—a man ought to seriously consider becoming—does more need to be said?

(13-11) Don't Let a Day Pass

“A husband and wife should always be gracious and kind to each other. Neither of them should ever say or do anything to hurt the feelings of the other. Deepest love and affection should be shown toward each other continuously. At all times each should make a conscious effort to do everything possible to bring joy and happiness into the life of the other. A husband should show and express appreciation for the accomplishments of his mate, and she should do likewise. We should look for ways to build each other up and make each other happy. Neither the husband nor the wife should let a day pass without expressing love for the other. We should not assume that our mate knows and that it is not necessary to express it. At one time I had the honor of having President Joseph Fielding Smith and his beloved wife Jessie attend a conference to which I had been assigned. In her talk Sister Smith said: ‘I never let a day go by without telling my husband that I love him, and he never lets a day go by without telling me.’” (Milton R. Hunter in *CR*, Oct. 1971, p. 50; see also “The Vitality of Love,” *Ensign*, Dec. 1971, p. 69.)

BUILDING A HUNDRED-HUNDRED MARRIAGE

(13-12) Giving a Hundred Percent to Marriage

“Someone has said that marriage is a fifty-fifty proposition. At first thought that seems like a pretty good idea—each party meets the other half-way. But in many marriages a shortage sometimes develops on both sides. Then our mathematics may indicate that instead of having a fifty-fifty marriage, we have only a forty-forty marriage. This would mean that there wasn't enough marriage to cover the territory.

“The best remedy for this problem, as for all others, is one of prevention. We need in our marriages a little more of the second-mile or Golden Rule or turn-the-other-cheek kind of philosophy. With a better philosophy we might then be able to

construct a sixty-sixty marriage or even a hundred-hundred marriage. Then even if both partners should stub their toes or turn in a shortage, there would still be enough marriage to cover the requirements and fulfill all of the needs. . . .

“. . . When one goes on an automobile trip, the car should have a minimum of four tires, but it is also very reassuring to have an extra tire just in case. Or you may have enough money in the bank to cover your outstanding checks, but a few months' pay in some kind of a standby reserve makes the world look a lot brighter to you.

“So it is in marriage. A fifty-fifty marriage is wonderful; an eighty-eighty marriage is far safer; but a hundred-hundred marriage is the one to which the prize is awarded. May the Lord always bless us as we build up this area of our abundance.” (Sterling W. Sill, “A Hundred-Hundred Marriage,” *Ensign*, March 1971, pp. 34-35.)

(13-13) Love in Marriage Is Solidified Through Joint Planning

“One method to establish cooperation between parents is the parental planning meeting.

“Successful planning has many facets. The first of these . . . is charity. Some others are: a testimony of the gospel of Jesus Christ; common goals or objectives; open lines of communication; a knowledge of the problems or issues facing the family members; an understanding of the needs and desires of each person; an honest desire to love God, to honor one's mate, and to keep sacred vows. . . .

“The following principles and practices are fundamental to successful parental planning meetings and cooperation between wife and husband:

“1. The husband presides at this meeting, exercising his priesthood in kindness and righteousness.

“2. Prayer is a uniting force between parents and a vital bond with God. Parents should humble themselves before the Lord. They do not have to face the responsibilities of parenthood alone, but can obtain the help of God if they will sincerely and faithfully ask for it.

“3. Each parental planning meeting should have an agenda. The wife should keep a notebook available in which to record questions and problems of children as they arise. She should study the notebook and determine which questions and problems should be placed on the agenda of the planning meeting. This agenda should identify the problems, issues, or topics to be considered. Parents and children may put items on this agenda, although children do not participate in this parental planning meeting.

“4. Meeting time and place should be scheduled as needed and be so arranged that parents are not interrupted. Planning meetings should not be held when one is tired, ill, or under great pressure. The atmosphere should be a relaxed one. Many couples have held their most successful planning meetings while sitting on the bed or going for a walk. The length of the meeting should be sufficient to enable parents to consider all items on the agenda, although action on some may be delayed until a later time.

“5. Relevant data should be collected and shared so that both parents have knowledge and understanding.

“6. Decisions reached during the planning meeting should be carried out with love and wisdom. (D&C 121:39-46.)

“7. All family members should be notified of decisions reached and of actions proposed that concern them.

“8. Parental planning meetings are to assist parents and children and are only a means to an end. They are not the end. Jesus taught the principle: ‘The sabbath was made for man, and not man for the sabbath.’ (Mark 2:27.)

“9. Parental meetings should not be limited to immediate problems and pressing issues only but should also be devoted to long-range goals. Planning for missions, marriages, school, military service, employment, purchase of a home, family finance, in-law relationships, and discipline are only a few of the major issues that require early and frequent attention in parental planning meetings.

“10. Parents must respect the opinions of each other and must realize each is working for the *best* solution or course of action as he sees it. There will be honest differences of opinion. Strong feelings may well develop over important issues. Each parent must be able to express his opinion and feelings without the other taking offense or becoming defensive. Each must be able and willing to listen with his heart and mind as well as with his ears. ‘Let us oft speak kind words to each other.’ (*LDS Hymns*, no. 94.) When decisions and agreements have been reached, the parents should support each other in these agreements and decisions. (*Relief Society Course of Study*, 1972-73, pp. 167-69.)

(13-14) Great Love Is Built on Sacrifice

“If young people would resolve at the moment of their marriage that from that time forth they would do everything in their power to please each other in things that are right, even to the sacrifice of their own pleasures, their own appetites, their own desires, the problem of adjustment in married life would take care of itself, and their home would indeed be happy. Great love is built on great sacrifice, and that home where the principle of sacrifice for the welfare of each other is daily expressed is that home where there abides a great love.” (Harold B. Lee, “A Sure Trumpet Sound,” *Ensign*, Feb. 1974, p. 77.)

(13-15) Forgetting of Self Builds Love

“... even this richer, more abundant love will wilt and die if it is not given food, so you must live and treat each other in a manner that your love will grow. Today it is demonstrative love, but in the tomorrows of ten, thirty, fifty years, it will be a far greater and more intensified love, grown quieter and more dignified with the years of sacrifice, suffering, joys, and consecration to one another, to your family, and to the kingdom of God.

“For your love to ripen so gloriously, there must be an increase of confidence and understanding a frequent and sincere expression of appreciation of one another. There must be a forgetting of self and a constant concern for the other. There must be a focusing of interests and hopes and objectives into a single channel.” (Kimball, *Faith Precedes the Miracle*, p. 131.)

(13-16) SUMMARY

Love is one of the most powerful motivating forces in the world, and yet its power can be weakened with the tiniest of actions: a harsh word, an undeserved criticism, a thoughtless act. But the reverse is also true. It takes so little to bring love’s power into full play. It is a wise couple who consistently and conscientiously nourish love with words, actions, and sacrifice. As one thinks about the ideal model of husband-wife relationships, one cannot but picture the Father demonstrating perfect love toward our heavenly mother. With exaltation as our goal, we must strive diligently to emulate that perfection of love in our daily lives.

(14-1) INTRODUCTION

A single man or woman is socially and biologically incomplete. The one needs the other to set up the family, which is the basic unit of society. And the one needs the other to find wholeness and appropriate satisfaction of those yearnings that have their origins in God and his creations. Only when they allow Satan to possess their hearts and twist and warp their spiritual vision do men and women cease to appreciate their different natures, envy each other, and seek to become alike. When spiritual vision is healthy, a man appreciates and cherishes a woman as a helpmeet and as the mother and rock foundation of the family he serves; and a woman, in turn, loves and seeks the approbation of her husband, who is her primary priesthood leader and who makes her a queen in a home. She is an intelligent companion, helpmeet, and partner instead of a social partner or an object to be used. In this proper state of mind, each looks upon the other as the needed half to make a whole; they are complementary to, not in competition with, each other.

“Paul declared that ‘Neither is the man without the woman, neither the woman without the man, in the Lord.’ And the Lord said he would give the man a companion who would be a help *meet* for him. That is a help who would answer all the requirements, not only of companionship, but through whom the fulness of the purposes of the Lord could be accomplished regarding the mission of man through mortal life and into eternity. Neither the man nor the woman were capable of filling the measure of their creation alone. The union of the two was required to complete man in the image of God.” (Joseph Fielding Smith, *The Way to Perfection*, pp. 242-43.)

MEN AND WOMEN ARE DIFFERENT

(14-2) The Two Together Make a Whole Life

“ . . . Though woman’s life is filled with almost everything that is good and lovely, it is inaccurate to speak of a woman’s world and a man’s world, because the two are inseparably one. In general, men and women have the same interests, the same hopes and aspirations; the success or the failure of one is the success or the failure of the other. They share each other’s joys, bear each other’s burdens, and work together to achieve success. . . .

“However, when the divine Creator created man and woman, he established as distinct a difference between them in temperament, in natural tendencies, and in the field of activity, as he did in sex. . . .

“Ideally, life is indeed a partnership between man and woman, each striving to keep the commandments and do the will of the Lord.” (David O. McKay, “These Two Together,” *Improvement Era*, May 1969, pp. 2-3.)

(14-3) The Lord Defines the Basic Differences

“The Lord defined some very basic differences between men and women. He gave the male what we call masculine traits and the female feminine traits. He did not intend either of the sexes to adopt the other’s traits but, rather, that men should look and act like men and that women should look and act like women. When these differences are ignored, an unwholesome relationship develops. . . .” (Victor L. Brown in *CR*, Apr. 1971, p. 56; see also “The Meaning of Morality,” *Ensign*, June 1971, p. 55.)

(14-4) Men and Women Need Each Other Socially, Biologically, and Spiritually

“It is plain that God intended that man and woman should become one. By personally officiating at this first wedding He sanctified the institution of marriage. It is a normal, healthful, and desirable state and was instituted to fulfil God’s purpose in the earth. . . .

“Man has certain basic needs, moral, social, biological, and spiritual, and these can only be fully realized in the God-ordained institution of eternal marriage.

“To live the abundant life here and eternal life hereafter, man must love and be loved, serve and sacrifice, have responsibility and exercise his God-given creative powers.” (Hugh B. Brown, *You and Your Marriage*, pp. 14, 16.)

(14-5) Becoming One Flesh Is Not a Loss of Identity

“What are we to understand by two becoming one flesh? Does it mean that the male and the female lose their identity as persons? By no means. Such a circumstance never happened in any age of the

world. Does it mean that they become one merely in their thoughts, affections, and minds? No; it says they twain shall be one flesh: mark the expression, 'one flesh,' not one mind." (Orson Pratt, *The Seer*, p. 90.)

THE MAN: DISCIPLE, HUSBAND, FATHER, AND PRIESTHOOD LEADER

(14-6) The Significance of Being a Husband

"The term *husband*, originally associated with the marriage covenant, is frequently used in the scriptures to identify those who labored in the vineyards and fields of Palestine. The title applied to these individuals was 'husbandman.' The dictionary tells us that a husbandman is a specialist in the art of propagating, nourishing, protecting, cultivating, and judiciously managing the fruit of the field.

"Indeed, the responsibilities associated with creating, developing, and managing either a family or an agricultural enterprise are in many ways similar. It is easy to see how the husband's role and title would be adopted to describe those who tilled the ground, and in modern times applied to those who tend the flocks—animal husbandry.

"Several scriptures link spiritual husbandry with the human family. The apostle Paul declared that we are 'God's husbandry.' (1 Cor. 3:9.) Jehovah used the term *husband* to describe his relationship with ancient Israel: '. . . I took them by the hand to bring them out of the land of Egypt; . . . I was an husband unto them.' (Jer. 31:32.)

"*Husband* is surely a word rich in meaning. It is in accounts of the Creation that the term first appears. Our Heavenly Father referred to Adam and Eve as husband and wife, as he defined their basic relationship to each other. (Gen. 3:16, 17; Moses 4:22, 23.) Adam was told of his responsibility to respect divine law and provide for his family. Eve was to be a helpmate and 'labor with him.' (Moses 5:1.)

"This original source of power for the refinement and development of a husband resided in a priesthood covenant to obey the commandments of God. In turn Eve was to be obedient and responsive in support of her husband's righteous leadership. Every husband can still reap the benefits of this blessing by keeping the eternal laws as they are revealed to him in his culture. (Al. 29:8.)" (Neil J. Flinders, "What the Scriptures Say About Being a Husband," *Ensign*, Dec. 1972, p. 24.)

(14-7) Fatherhood—Man's Most Exalted Calling

"Brethren, have you considered the challenge it is to be a successful father. It takes hard work and planning to rear your children in righteousness and have unity with your wife, to build a constant feeling of love and harmony in the home. Why is being a successful, righteous father such a challenge for almost any man?

"The Lord's plan of salvation requires that you pass through trials in this mortal life. Those trials seem to be greatest when you reach fatherhood; but be assured—fatherhood, in a sense, is an apprenticeship to godhood. This presentation will help give you a broader perspective of what it means to be a father; to give you an understanding and a feeling of your worth to your Father in heaven. Father, consider your ways!

"The obligations, the burdens, the responsibility of being a proper father may seem overwhelming. Fortunately, you are not required to preside and judge and act without counsel, without assistance. You have a wife—a companion, a counselor, a partner, a helpmeet, a friend.

"Is she one with you? Do you thank the Lord daily for her? Do you keep the covenants you made with her and with the Lord in the temple? Do you always strive to keep your thoughts and words and actions pure? Do you realize that when you offend her in any way it is like offending yourself, since you are one?

"Does she know of your love for her? Is your relationship one of continual courtship? Do you regularly spend time together—alone, where your expression and actions reassure her of your appreciation and reliance on her companionship? Do you exercise righteous leadership with her?

"Do you always keep sight of your marriage goal, the creation of an eternal unit bound together by love and by the power and ordinances of the priesthood?

"Father, you are accountable to the Lord for what you have and what you are. In the future you will surely stand before him. What will be your report concerning your family? Will you be able to report that your home was a place of love, a bit of heaven? That daily family prayer and secret prayer were fostered? That it was a house of fasting? That in family home evenings and at other times you and your wife taught your children the basic principles of the gospel?

"Will you be able to report that you created an environment in your home to build faith in a living God, to encourage learning, to teach order, obedience, and sacrifice? That you often shared your

testimony of the reality of your Father in heaven, of the truthfulness of the restored gospel with your wife and children? Will you be able to report that you followed the living prophets? That your home was where your tender children could feel protected and safe, and where they felt the love, and acceptance, and warmth of you and their mother?

“And what will be your report concerning the temporal welfare of your family? It is God’s plan that you work for what you get. Your occupation should be honorable and should provide sufficiently to meet the needs of your family. Are your duties and labors undertaken with a joyful and thankful spirit? Do your wife and children feel secure because you feel good about your occupation? Do you practice frugality and thrift and avoid debt by living within your income, your tithed income? Do your wife and children feel a sense of tradition and stability because the family home is not relocated on a whim, for unsound reasons?

“Father, are you committed to the eternal welfare of each of your children? Do you labor and love and strive with them as long as they live?

“Fatherhood is leadership, the most important kind of leadership. It has always been so; it always will be so. Father, with the assistance and counsel and encouragement of your eternal companion, you preside in the home. It is not a matter of whether you are most worthy or best qualified, but it is a matter of law and appointment. You preside at the meal table, at family prayer. You preside at family home evening; and as guided by the Spirit of the Lord, you see that your children are taught correct principles. It is your place to give direction relating to all of family life.

“You give father’s blessings. You take an active part in establishing family rules and discipline. As a leader in your home you plan and sacrifice to achieve the blessing of a unified and happy family. To do all of this requires that you live a family-centered life. . . .

“The day will come when you will stand before the Lord and report your stewardship as a father on earth. Father, consider your ways. What will be your report?” (Council of the Twelve Apostles, *Father Consider Your Ways* [pamphlet], pp. 1-5.)

THE WOMAN: WIFE, HELPMET, AND MOTHER

(14-8) Present-Day Allurements Versus the True Responsibilities and Influence of Women

“It is of great concern to all who understand this glorious concept that Satan and his cohorts are

using scientific arguments and nefarious propaganda to lure women away from their primary responsibilities as wives, mothers, and homemakers. We hear so much about emancipation, independence, sexual liberation, birth control, abortion, and other insidious propaganda belittling the role of motherhood, all of which is Satan’s way of destroying woman, *the home, and the family—the basic unit of society.* . . .

“As we enumerate the many important responsibilities a woman has in connection with her duties as a wife, a mother, a homemaker, a sister, a sweetheart, or a good neighbor, it should be evident that these challenging responsibilities can satisfy her need to express her talents, her interests, her creativity, dedication, energy, and skill which so many seek to satisfy outside the home. It is impossible to estimate the lasting influence for good a woman can have in any of these roles. Let me remind us all of her primary responsibilities.” (N. Eldon Tanner in *CR*, Oct. 1973, pp. 123-24; see also “No Greater Honor: The Woman’s Role,” *Ensign*, Jan. 1974, pp. 7-8.)

(14-9) The Woman and the Priesthood

“Woman does not hold the Priesthood, but she is a partaker of the blessings of the Priesthood. That is, the man holds the Priesthood, performs the priesthood duties of the Church, but his wife enjoys with him every other privilege derived from the possession of the Priesthood. This is made clear, as an example, in the Temple service of the Church. The ordinances of the Temple are distinctly of Priesthood character, yet woman has access to all of them, and the highest blessings of the Temple are conferred only upon a man and his wife jointly.

“The Prophet Joseph Smith made this relationship clear. He spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them with their husbands. . . .

“This division of responsibility is for a wise and noble purpose. Our Father in Heaven has bestowed upon His daughters a gift of equal importance and power, which gift, if exercised in its fullness, will occupy their entire life on earth so that they can have no possible longing for that which they do not possess. The ‘gift’ referred to is that of motherhood—the noblest most soul satisfying of all earthly experiences. If this power is exercised righteously, woman has no time nor desire for anything greater, for there is nothing greater on earth! This does not mean that women may not use to the full their special gifts, for the more woman exercises her innate qualifications the greater is her power

for motherhood. Woman may claim other activity, but motherhood should take precedence in her entire scheme of life.” (John A. Widtsoe, *Priesthood and Church Government*, pp. 83-84.)

(14-10) A Wife in the Priesthood Order

“One of the most provocative and profound statements in holy writ is that of Paul wherein he directs husbands and wives in their duty to each other and to the family. First, he commands the women: ‘Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is head of the wife, even as Christ is the head of the

church: And he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.’ (Ephesians 5:22-24.)

“If you analyze that very carefully, you can see that the Lord is not requiring women to be subject to their husbands if their husbands are bad and wicked and demanding. This is no idle jest, no facetious matter. Much is said in those few words ‘as unto the Lord.’ As the Lord loves his church and serves it, so men should love their wives and serve them and their families.” (Spencer W. Kimball in *Denmark, Finland, Norway, and Sweden Area Conference Report*, Aug. 1974, pp. 46-47.)

This relationship of a wife to her husband may be illustrated thus:

**As Christ Is to His Church,
So the Man Is to His Wife**

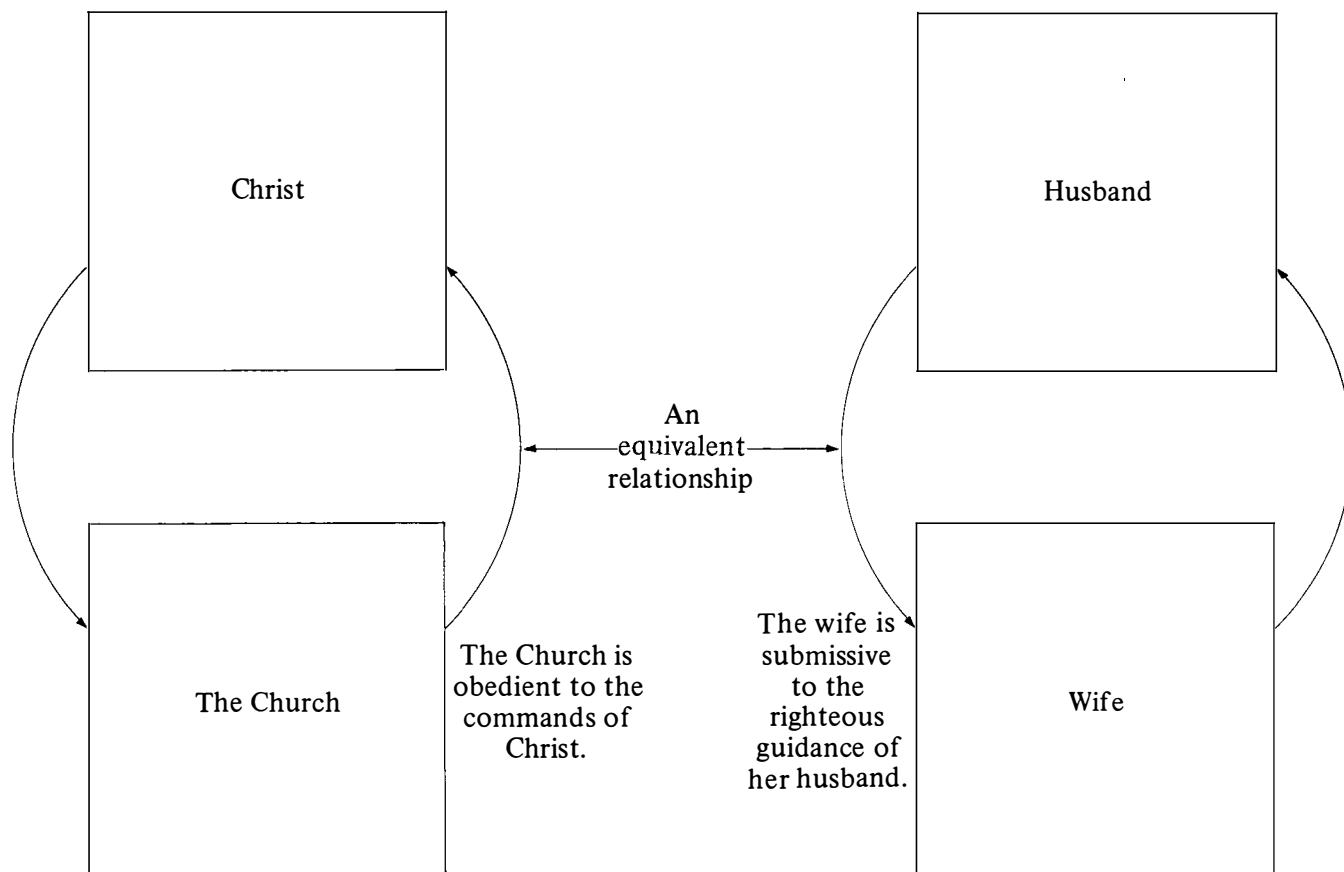
(Based on Ephesians 5:22, 23)

Christ loves the Church.

Christ sacrificed himself in behalf of the Church that it might be sanctified.

The husband loves his wife as an extension of himself.

The husband desires to sanctify his wife and is willing to sacrifice in her behalf.



(14-11) The Priesthood Always Presides

“In the Church no adjustment can be made. The Priesthood always presides and must, for the sake of order. The women of a congregation . . . —many of them—may be wiser, far greater in mental powers, even greater in actual power of leadership than the men who preside over them. That signifies nothing. The priesthood is not bestowed on the basis of mental power but is given to good men and they exercise it by right of divine gift, called upon by the leaders of the Church. Woman has her gift of equal magnitude, and that is bestowed on the simple and weak as well as upon those who are great and strong.” (Widtsoe, *Priesthood and Church Government*, p. 90.)

(14-12) The Holy Calling and Divine Service of Motherhood

“Motherhood thus becomes a holy calling, a sacred dedication for carrying out the Lord’s plans, a consecration of devotion to the uprearing and fostering, the nurturing in body, mind and spirit, of those who kept their first estate and who come to this earth for their second estate ‘to see if they will do all the things whatsoever the Lord their God shall command them.’ (*Abraham 3:25*) To lead them to keep their second estate is the work of motherhood, and ‘they who keep their second estate shall have glory added upon their heads for ever and ever.’ (op. cit.)

“Motherhood is near to divinity. It is the highest, holiest service to be assumed by mankind. It places her who honors its holy calling and service next to the angels. To you mothers in Israel we say God bless and protect you, and give you the strength and courage, the faith and knowledge, the holy love and consecration to duty, that shall enable you to fill to the fullest measure the sacred calling which is yours. To you mothers and mothers-to-be we say: Be chaste, keep pure, live righteously, that your posterity to the last generation may call you blessed.” (The First Presidency [Heber J. Grant, J. Reuben Clark, Jr., David O. McKay] in *CR*, Oct. 1942, pp. 12-13.)

(14-13) A Woman May Experience Motherhood Through Adoption

“. . . there are other women, who, denied the power to bear children, adopt some as their own, rear them with an ability characteristic of and inherent in true womanhood, and fill the lives of their darlings with a love that only the yearning soul of such a mother can know. Such are true

mothers, indeed, though part of the experience of motherhood be denied them!” (David O. McKay, *Gospel Ideals*, p. 453.)

(14-14) It Is Seldom Justifiable for Mothers to Work

“How can mothers justify their abandonment of home when they are needed so much by their offspring? Rationalization must take over as they justify themselves in leaving home and children.

“Of course, there are *some* mothers who *must* work to support their children, and they are to be praised, not criticized, but let every working mother honestly weigh the matter and be sure the Lord approves before she rushes her babies off to the nursery, her children off to school, her husband off to work, and herself off to her employment. Let her be certain that she is not rationalizing herself away from her children merely to provide for them greater material things. Let her analyze well before she permits her precious ones to come home to an empty house where their plaintive cry, ‘Mother,’ finds no loving answer.” (Spencer W. Kimball, *Faith Precedes the Miracle*, pp. 116-17.)

HOW MAN AND WOMAN COMPLEMENT EACH OTHER TO BLESS THEIR FAMILY

(14-15) Man and Woman—A Complementary Unit

“Together a lock and key that fit form a functioning unit. Together they can accomplish something that neither acting alone can accomplish. Nor can it be accomplished by two locks or two keys or a lock and key that do not fit. Each is distinct; yet neither is complete in and of itself. Their roles are neither identical nor interchangeable. Neither is superior to the other, since both are necessary. They are equally important. Each must be judged in terms of its own function. They are complementary. A lock and a key that do not fit, or two locks or two keys represent a simple sum—one plus one equals two. But a lock and a key that fit add up to more than two because they represent one plus one plus function.

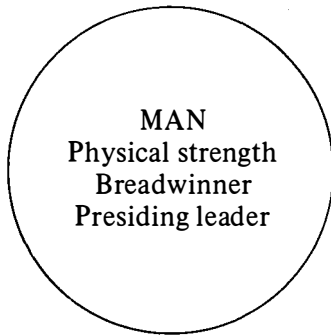
“So it is with men and women; together they form a functioning unit. Either alone is in a sense incomplete. They are complementary.

“‘Complementary’ connotes more than merely quantitative difference. It is not the same as ‘supplementary.’ It connotes completion, a combination of differences that creates a new entity

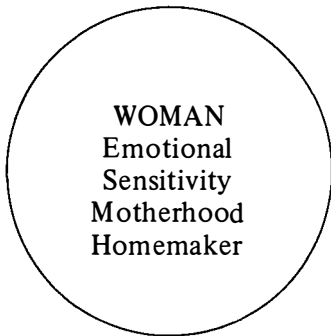
rather than simply an additive process. For example, a wife's earnings might be thought of as supplementing her husband's income. But if he is the breadwinner and she is the homemaker, they complement each other, since their relationship represents a combination of role differences to form a

functioning unit." (Henry A. Bowman, *Marriage for Moderns*, 6th ed. [New York: McGraw-Hall Book Co., 1970], p. 28.)

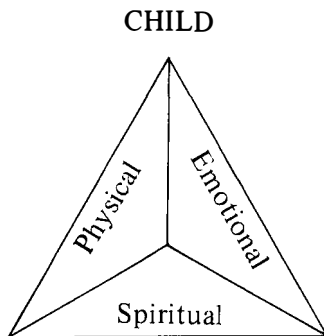
These complementary roles could be diagrammed as follows:



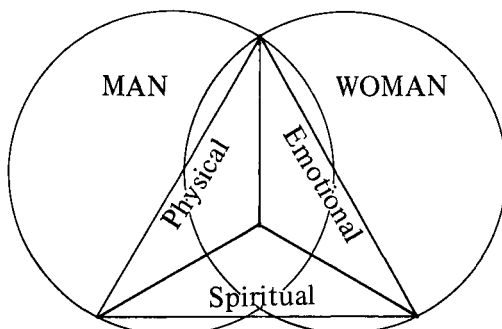
Because of the special qualities of the man he is best equipped to serve as the breadwinner and provider. He is stronger physically, tends to be more aggressive and competitive, and is designed by the Lord to serve as the presiding leader of the home.



Because of the special qualities of a woman, she is best equipped to serve as the mother and nurturer of the children. She tends to be more emotionally sensitive and able to meet the daily requirements of childrearing and homemaking.



Each child that comes into the world has three basic types of needs that must be fulfilled if he is to grow to a happy and productive adulthood. These needs center around the physical, the emotional, and the spiritual.



In the Lord's wisdom man and woman came together in marriage, not only completing and complementing each other into a rich fulness that is not possible to either alone, but also combining the roles of the man and woman and most effectively meeting the needs of the child.

Physical Needs: As breadwinner and provider, the man meets the majority of the child's needs, providing clothing, food, housing, and the other temporal needs of a growing child. And yet these needs are not met exclusively by the man. As homemaker, the mother prepares the basic materials provided by the father as she cooks, sews, and maintains the home. So while the father takes a dominant role, the mother's part is also a significant one.

Emotional Needs: Because of the special sensitivities and emotional makeup of the woman, she plays a dominant role in the fulfilling of the children's needs for love, security, and emotional nurturing. She is usually with them a far greater proportion of the time than is the father. However, the father's strength and masculinity provides a critical dimension to the child's emotional development too, but by comparison does not constitute as large a proportion of the emotional fulfillment as does the mother.

Spiritual Needs: As a child grows, his spiritual needs have a double dimension that require the special roles of both mother and father for effective fulfillment. As priesthood leader, the father directs the spiritual development of his family. As helpmeet, the mother adds another important part of the spiritual development.

(14-16) THE ROLE OF THE SEXUAL UNION IN MARRIAGE

Another aspect of becoming one is proper sexual expression in marriage.

"Sexual union is lawful in wedlock, and if participated in with right intent is honorable and sanctifying." (Joseph F. Smith, *Gospel Doctrine*, p. 309.)

President Spencer W. Kimball explained that while some excesses in the marriage are not acceptable, the sexual relationship has two great purposes:

"Even in marriage there can be some excesses and distortions. No amount of rationalization to the contrary can satisfy a disappointed Father in heaven. In this connection, we quote a paragraph from a popular evangelist, Billy Graham: ". . . The Bible celebrates sex and its proper use, presenting it as God-created, God-ordained, God-blessed. It makes plain that God himself implanted the physical magnetism between the sexes for two reasons: for the propagation of the human race, and for the expression of that kind of love between man and wife that makes for true oneness. His command to the first man and woman

to be "one flesh" was as important as his command to "be fruitful and multiply."

"The Bible makes plain that evil, when related to sex means not the use of something inherently corrupt but the *misuse* of something pure and good. It teaches clearly that sex can be a wonderful servant but a terrible master: that it can be a creative force more powerful than any other in the fostering of a love, companionship, happiness or can be the most destructive of all of life's forces." (Billy Graham, "What the Bible Says About Sex," *Reader's Digest* May 1970, p. 118.)" (*CR*, Apr. 1974, p. 9; see also "Guidelines to Carry Forth the Work of God in Cleanliness," *Ensign*, May 1974, pp. 7-8.)

(14-17) The Necessity of Harmonious Sexual Activity in Married Life

"We want our young people to know that sex is not an unmentionable human misfortune, and certainly it should not be regarded as a sordid but necessary part of marriage. There is no excuse for approaching this most intimate relationship in life without true knowledge of its meaning and its high purpose. This is an urge which more insistently than others calls for self-control and intelligence." (Brown, *You and Your Marriage*, p. 75.)

(14-18) The Wife Is Queen over Her Own Body

"Let us instruct young people who come to us, first, young men throughout the Church, to know that a woman should be queen of her own body. The marriage covenant does not give the man the right to enslave her, or to abuse her, or to use her merely for the gratification of his passion. Your marriage ceremony does not give you that right.

"Second, let them remember that gentleness and consideration after the ceremony is just as appropriate and necessary and beautiful as gentleness and consideration before the wedding.

"Third, let us realize that manhood is not undermined by the practicing of continence, notwithstanding what some psychiatrists claim. . . .

"Let us teach our young men to enter into matrimony with the idea that each will be just as courteous, and considerate of a wife after the ceremony as during courtship." (David O. McKay in *CR*, Apr. 1952, pp. 86-87.)

(14-19) There Is No Place for Sexual Perversion in Marriage

"If sex is as sacred to us as it should be, then it deserves that status both before and after the wedding ceremony. 'Anything' does not go in marriage.

Decency is as important for married people as for the unmarried. Perversions are perversions whenever indulged in, and the marriage ceremony cannot take away their stain.

“When indecency, indignity and unnatural practices are thrust upon a good woman by a lustful man, can she be blamed for resisting? Can any woman retain her self-respect or her regard for her husband if he insists upon and she submits to unnatural practices? How many women now called ‘frigid’ would resist a normal relationship? It is the unnatural, the extreme and the indecent which sickens self-respecting women.” (Mark E. Petersen, *Marriage and Common Sense*, pp. 94-95.)

(14-20) UNITY THROUGH LOVE—WORKING WITH THE INACTIVE OR NONMEMBER SPOUSE

It is not unusual for a married person to find himself/herself living with a spouse who lacks the commitment to the gospel and the Church that he or she feels. Unwise decisions in youth, conversion to the Church after marriage, or even drifting into inactivity in the years after the wedding, and perhaps other reasons leave many homes split spiritually. How is this problem handled in order to bring about that unity which is the ideal in marriage? The following selections should provide some important suggestions.

(14-21) Love Is the Most Powerful Force for Changing People

“You need not be teasing your husbands because of their deeds, but let the weight of your innocence, kindness and affection be felt, which is more mighty than a millstone hung about the neck; not war, not jangle, not contradiction, or dispute, but meekness, love, purity—these are the things that should magnify you in the eyes of all good men. . . .

“Nothing is so much calculated to lead people to forsake sin as to take them by the hand, and watch over them with tenderness. When persons manifest the least kindness and love to me, O what power it has over my mind, while the opposite course has a tendency to harrow up all the harsh feelings and depress the human mind.” (Joseph Smith, *Teachings of the Prophet Joseph Smith*, pp. 227, 240.)

(14-22) Getting a Husband Active in the Church

“It is difficult to get a man to go to church when he doesn’t feel at home there. It may be new

and different to him, or perhaps there are habits he has not yet overcome, and he may feel self-conscious and just not feel at home at church. There is another solution, you know—that of making him feel as if he’s at church while at home.

“We often don’t properly credit what he does at home. It’s that going to the chapel that gets fixed in our minds as the symbol of church activity. In many ways it can be the things he does at home that are more important as a beginning.

“And so the suggestion, Why don’t you begin where you are, right at home? And I repeat, if your husband doesn’t feel at home going to church, then do everything you can to make him feel at church while he’s at home.

“How can you do this? Well, the Relief Society can answer that. To me the greatest challenge before Relief Society in our day is that of assisting these lovely women to provoke their husbands to good works.

“Recently a study was completed involving families with inactive or nonmember fathers. These fathers agreed, after some persuasion, to institute the family home evening program in their homes. Gradually the fathers were drawn into participation. It had an appeal because it was in their own comfortable environment and they could do it about as they wished, and the family home evening program is just that adaptable.

“There was an interesting result. When they felt comfortable with the Church at home, then they began to go to church with their families.

“To bring some of the things of heaven into the home is to insure that family members will graduate to church participation. The family home evening is, of course, ready-made for this—a meeting at home that can be organized to fit every need; and it’s just as much a church meeting or can be, as those held at the chapel.

“It may take a miracle for your husband to become active or to join the Church. Some of us think a miracle is a miracle only if it happens instantly, but miracles can grow slowly. And patience and faith can compel things to happen that otherwise never would have come to pass. It took a sister of mine seventeen years of patience, but it was well worth it. I knew a bishop who took thirty years to become active. He said he didn’t believe in rushing into things.

“So begin where you are, in the home, and have patience, whether it takes a little while, or a long while, or nearly an eternity. There is a meaningful scripture in the book of Ether: ‘. . . dispute not because ye see not, for ye receive no witness until after the trial of your faith.’ (Eth. 12:6.)

“Building a heaven in your home will do much to make these miracles.

“One family in this experiment, when visited after a few months of having family home evening, was asked the question, ‘Did you have family home evening every week?’

“The wife replied, ‘We don’t know. There was one week when we don’t know whether we had family home evening or not.’

“The question was asked, ‘What did you do?’

“With tears in her eyes she said, ‘That’s the night our family went to the temple to be sealed together.’

“The husband, who was now a Melchizedek Priesthood holder, sat straight in his chair and was filled with joy as he related how family home evening had caused them to sense the true importance of family life and the need for spirituality.

“The wife explained, ‘The night we went to the temple was my birthday. I didn’t get a present because now that we are paying tithing we don’t have any extra money.’ Then she looked at her husband and said, ‘The greatest present I ever received from you was the night you took us all to the temple.’” (Boyd K. Packer, “Begin Where You Are—at Home,” *Ensign*, Feb. 1972, pp. 70-72.)

(14-23) A Letter to Wives of Nonmembers

“Dear Sisters:

“I hear you, because for many years I was one of your number and my longing for help, unvoiced but spoken silently, was akin to yours. Like you, I sat in countless meetings hoping to hear the one talk, the one idea, the one revelation that would give me the key to my husband’s conversion. I didn’t realize I had the key all along. Now I’ve used the key and opened the door, and my husband has stepped through it. But I can’t forget my sisters who still are looking for that key, and I long to help you find yours.

“Let me summarize . . . and share some other thoughts with you.

“*DO accept full responsibility* for choosing to marry outside the Church, and make your husband know and feel that he is everything you could want in a man.

“*DO begin work on your own spiritual welfare.* ‘Line upon line, precept upon precept’ (D&C 98: 12), your appreciation of and love for the gospel will grow, and your whole family will be affected by your increase in spirituality.

“*DON’T be defensive.* I guess we all have times when we doubt, and an investigator (even one who doesn’t admit to being one) will naturally have to haul out all the anti-Mormon arguments that he’s heard or read or thought. Trying to see Jim’s point of view and agreeing with him wherever possible—and where it wasn’t possible to agree, remaining

calm and agreeable throughout our discussions—won more ground than arguments or heated emotions could have. The Church is true, and truth cannot be hurt by attack.

“*DON’T bring home personality conflicts* with other members of the Church. This was particularly helpful in our marriage during the early years. Without the foundation of faith in the gospel and the Church, petty squabbling can sour anyone’s attitude, let alone an investigator’s.

“*DO ask your children’s music instructors to teach them Church hymns.* This may seem a strange guideline, but it is one that I accidentally adopted and that was obviously a big help. As our daughter, Lori, progressed in her piano studies, I asked her teacher to assign Church hymns as practice work. Hymns echoed through the house day after day, and though Jim had been known to comment disparagingly about hymns in general, it wasn’t long before he found himself humming familiar hymns while he shaved or worked at his gardening. I was delighted! It is just what Elder Packer recommended in his talk, ‘. . . if your husband doesn’t feel at home going to church, then do everything you can to make him feel at church while he’s at home.’ (p. 71.)

“*DO take advantage of as many social activities as the Church offers.* Part of making Jim feel at home in church was to get him acquainted with our ward members and thus feel comfortable when he did get to a church meeting.

“Of course, this works both ways. Be sure you are cheerful and enthusiastic about attending those activities that your husband must attend for business purposes or for socializing with old friends. They may not be your first choice of activity, but it is important to support him.

“*DO install your husband as head of the house* and by your actions let your children know that you respect him as such.

“*DO hold family home evening.* Jim balked at first against the use of the manual. He agreed in principle about having a regular, special time for the family, but he didn’t see the need to have it outlined. We started out with *his* idea—each family member old enough could conduct the meeting in a way he saw fit. (I saw to it that I used the manual whenever it was my turn.) Eventually, the value of the manual was evident, and it’s in full use in our family now.

“*DO share the special testimonies* and faith-promoting stories told at Church meetings. Though these incidents may seem foreign and incomprehensible to your husband, each story, each testimony will add to your husband’s growth. If he says ‘I just can’t believe that’ or ‘that doesn’t make sense’ or makes some similar comment, don’t be

defensive. Agree with him that there are things that could be hard to believe.

“*DO subscribe to the Church magazines.* When your children are young, the *Friend* has marvelous stories that can be read to them. If your husband is not a reader, try to read to him an occasional paragraph that impresses you from the *Ensign*. As a normal part of their conversation your teenagers could discuss articles and concepts from the *New Era*.

“*DO rely on the Holy Ghost to guide you* and prompt you when to speak up, when to remain silent, what to say, how to say it. The Holy Ghost was your gift upon your confirmation as a member of the Church. It can be the most important gift you will ever receive in your life. Use it wisely and with prayer, and I can tell you from my experience, your rewards will be great.

“For me, the key came in establishing the best possible relationship with my husband and concentrating on living the gospel to its fullest. Marrying a nonmember guarantees nothing positive, but it does not preclude good things from being a part of one’s life.

“I hope that the key that worked for us will work for you, too, and I pray for your success.

Should it never come, should your husband never decide to join the Church, do not become discouraged. The increased joy and happiness that will come to your home by living these principles are a reward in themselves.

“With much love for you, I am

“Your devoted sister in the gospel.” (Carole Osborne Cole, “A Letter to Wives of Nonmembers,” *Ensign*, Apr. 1976, pp. 11-12.)

(14-24) SUMMARY

In honorable marriage the Lord has ordained the union of male and female. The oneness intended of God does not violate the uniqueness of the individual; rather, it enhances it, as each in his separate role brings essential elements to the marriage. Indeed, the differences in the sexes is held inviolate by God. Man and woman are to complement one another in the completion that only proper marriage can bring. As they become one, they fill the measure of their creation and are “heirs together of the grace of life.” (1 Peter 3:7.)



(15-1) INTRODUCTION

Throughout life, we will never be as closely involved with another person as we are in marriage. Both must learn to make adjustments if they would keep in step and walk together. In areas of preference that may involve such things as thermostat level, food, hobbies, schedules, conversation, home decor, or other personal tastes and habits, both must learn to live with the other and approach with grace and maturity whatever adjustments that may be required. Adjustments must not be entirely selfless or onesided; rather, they must be undertaken with mutual consideration and respect. There are, however, some attitudes and practices which marriage should not alter. The deference shown to each other in courtship, and the habit of doing special things for each other or of going special places together should be continued. Each marriage partner should also recognize the need of the other for occasional privacy as well as for the development of appropriate personal interests and skills.

When conflicts do occur, married people must learn to resolve them and to prevent their recurrence. This they can do by being open with their companion, apologizing when in error, asking for forgiveness, and praying for corrective insight. Whenever problems arise that the couple themselves are unable to resolve, they should turn to appropriate ecclesiastical leaders for assistance. By following prayerfully these channels—first attempting to resolve conflict with the marriage, and then if necessary seeking ecclesiastical direction—conflicts will be eased and resolved.

This process of loving adjustment, of course, is one of the important reasons for marriage. It refines both the husband and wife and helps them grow together unto exaltation.

MARRIAGE WILL REQUIRE ADJUSTMENTS**(15-2) Temple Marriage Does Not Guarantee That Life Will Be Without Problems**

“After marriage in the temple, then what? I do not want to be misunderstood about this statement, but I want to say this: Temple marriage does not guarantee either success or happiness. It does not guarantee either success or happiness because these you must earn. The incident is told of a

young couple married by President Stephen L. Richards. After the ceremony, he said, ‘Well, now, young folks, you are at the end of your troubles!’ So they went out happily into the world. After a few months of meeting some of the vicissitudes of life and having some problems they came back to see him and reported, ‘President Richards, we are having some troubles. I thought you told us that we were at the *end* of our troubles.’

“He said, ‘I did, my dears. I just didn’t tell you *which* end.’” (A. Theodore Tuttle, “Becoming Goodly Parents,” *Speeches of the Year*, 1967, p. 7.)

(15-3) Some Conflict May Be Expected in Marriage

“Conflicts can be expected in marriage; in fact, they are virtually universal. The question is not, Will there be conflicts in our marriage? but, rather, How can we best use conflicts to strengthen our marriage? Each of the marriage partners should recognize his responsibility to deal with the issues and the situations which cause conflict rather than to attack the ego of his companion.” (Henry D. Taylor in *CR*, Oct. 1973, p. 37; see also “Thou Shalt Love Thy Wife with All Thy Heart,” *Ensign*, Jan. 1974, p. 36.)

(15-4) The First Year of Marriage Can Be a Period of Great Adjustment

“You will discover that the first year after marriage is a period of great adjustment, and you will find it unlike any other experience you have ever had. If you are not prepared to recognize and make these adjustments, your married life could easily begin with misunderstanding and frustration.

“It is well to remember that each will bring to this new life a concept of how best to make an ideal beginning as married partners. Each will be strongly influenced by the patterns of family life in the home in which he or she was reared and by examples of successful married couples which have been known to him or her.

“If you have already anticipated possible differences and have discussed these during your courtship, the difficulty of adjustment the first year after marriage should not be too much of a problem.” (Harvey L. Taylor, “The First Year After Marriage,” *Improvement Era*, Feb. 1965, pp. 96-97.)

THE ROAD TO SERIOUS MARITAL CONFLICT

(15-5) Family Strife Is the Result of Yielding to the Spirit of Satan

“We should not invite into our homes the spirit of Satan himself by engaging in family quarrels, contention, and arguments.

“No one needs to be grouchy. No one needs to be unpleasant. Everyone can control his emotions if he wants to, just as he can control his appetites.

“People can be kind if they want to be kind. They can be considerate if they want to be. They can be peaceful if they would but try. They can be thoughtful and considerate of others if they but have the desire. . . .

“In this day of trouble it ill becomes any of us to pattern our lives and our habits after the arch troublemaker of the world. He is contentious, he is quarrelsome, he is bitter, he is cruel. Do we want to be like him?” (Mark E. Petersen in *CR*, Oct. 1961, pp. 49-50.)

(15-6) The “Sharing of the Heart” Brings Conflict to Marriage Partners

“There are those married people who permit their eyes to wander and their hearts to become vagrant, who think it is not improper to flirt a little, to share their hearts and have desire for someone other than the wife or the husband. The Lord says in definite terms: ‘Thou shalt love thy wife with *all thy heart*, and shalt cleave unto her and *none else*.’ (D&C 42:22. Italics added.)

“The words *none else* eliminate everyone and everything. The spouse then becomes pre-eminent in the life of the husband or wife and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse. We sometimes find women who absorb and hover over the children at the expense of the husband, sometimes even estranging them from him. This is in direct violation of the command: *None else*.” (Spencer W. Kimball, *The Miracle of Forgiveness*, pp. 250-51.)

(15-7) The Lack of Communication Within a Family Can Lead to Discord

“In South America we saw once an example of broken communication lines.

“We were riding far out in the northwest of Argentina. It was cattle country. The road was straight and narrow for numerous miles, and on

either side was a four-wire barbed fence. Parallel to the fence line was a series of poles on which were strung the wires for telephone communication to the world. Upon each telephone pole was a crossbar, and strung from crossbar to crossbar were the communication lines.

“As we traveled along where the grass had been heavy but now was burned, we found where some of the telephone poles, being in the wake of the fire, were burned off near the ground. Someone had carelessly thrown a lighted cigarette from a car window. It had ignited the grass, the telephone communications were ended or limited, and communication was down.

“I thought that telephone lines and telephone poles are a little like people. They are built for one purpose and sometimes serve another. They are designed to be firm and stout and to give support; but in many cases they are leaning and swaying and sagging until communications are greatly impaired, if not actually cut off.

“In my experience I find that in a large number of marital cases, the problem is lack of communication; the wires are down, the poles are burned, husbands and wives are jangling, and there is static where there should be peace. There is growing disgust and hate where there should be love and harmony.” (Spencer W. Kimball in *CR*, Apr. 1972, p. 26; see also “Keep the Lines of Communication Strong,” *Ensign*, July 1972, pp. 37-38.)

(15-8) An Unbridled Tongue Magnifies Contention and Conflict

“In our daily pursuits in life, of whatever nature and kind, Latter-day Saints, and especially those who hold important positions in the Kingdom of God, should maintain a uniform and even temper, both when at home and when abroad. They should not suffer reverses and unpleasant circumstances to sour their natures and render them fretful and unsocial at home, speaking words full of bitterness and biting acrimony to their wives and children, creating gloom and sorrow in their habitations, making themselves feared rather than loved by their families. Anger should never be permitted to rise in our bosoms, and words suggested by angry feelings should never be permitted to pass our lips. ‘A soft answer turneth away wrath, but grievous words stir up anger.’ ‘Wrath is cruel, and anger is outrageous;’ but ‘the discretion of a man deferreth his anger; and it is his glory to pass over a transgression.’ ” (Brigham Young, *Discourses of Brigham Young*, pp. 203-4.)

DIVORCE IS NOT THE ANSWER

(15-9) Marriage Vows Must Not Be Set Aside Capriciously

“If something goes wrong in the home, or if there is a storm of quarreling, caused by tensions and triggered by temper, . . . why not relax, go for a walk, chop some wood, whip up a cake, get some recreation, and let the storm blow over as all storms do? Unfortunately, some couples, in such situations, figuratively set fire to the car and walk off in opposite directions into the desert, without regard for the welfare of other members of the family, and convert what was a minor matter to an irreparable tragedy. Oh, that married people would grow up and ‘act their age!’” (Hugh B. Brown, *You and Your Marriage*, pp. 53-54.)

(15-10) A Married Couple Should Seek at All Cost to Preserve Their Union

“Business partners stay in business together for years. They may be as different as fish and fowl, but because there is a compelling and compensating reason for their understanding of each other, they overlook weaknesses, strengthen themselves, and work together. They seldom break up a partnership where they would both lose seriously and financially by doing so.

“A celestial marriage is far more to fight for and to live for, and to adjust for, than any financial or other gain or beneficial arrangements that two partners might have between them.” (Kimball, *Miracle of Forgiveness*, p. 271.)

(15-11) Divorce Will Not Permanently Solve the Fundamental Problems of Marital Conflict

“The escapist never escapes. If two people, selfish and self-centered, and without the spirit of forgiveness, escape from each other, they cannot escape from themselves. The disease is not cured by the separation or the divorce, and it will most assuredly follow along in the wake of future marriages. The cause must be removed.” (Kimball, *Miracle of Forgiveness*, p. 271.)

(15-12) Most Divorces Are the Product of Selfishness

“Analyze the divorces of which you know, and you will find so often selfishness is in them.

“Most divorces are unwarranted and come of weakness and selfishness and often result in great unhappiness for the divorced persons and also

almost irreparable damage and frustration to the unfavored children, who are torn and disturbed.

“Certainly, selfishness is near its greatest peak when innocent children must suffer for the sins of their parents. Almost like a broken record come from divorcees that it is better to have them grow up in a single-parent home than a fighting home. The answer to that specious argument is: there need be no battling parents in fighting homes.

“Someone checked a long list of divorces and found that almost all of them came about through selfishness, where people were determined to *get* as much as they could and *give* as little as possible.” (Spencer W. Kimball in *CR*, Apr. 1974, p. 8; see also “Guidelines to Carry Forth the Work of God in Cleanliness,” *Ensign*, May 1974, pp. 6-7.)

(15-13) Physical Attraction for Another Can Never Justify Divorce

“A man who has entered into sacred covenants in the house of the Lord to remain true to the marriage vow is a traitor to that covenant if he separates himself from his wife and family just because he has permitted himself to become infatuated with a pretty face and comely form of some young girl who flattered him with a smile. Even though a loose interpretation of the law of the land would grant such a man a bill of divorcement, I think he is unworthy of a recommend to have his second marriage solemnized in the temple. And any woman who will break up her home because of some selfish desire, or who has been untrue to her husband, is also untrue to the covenants she has made in the house of the Lord.” (David O. McKay in *CR*, Apr. 1969, p. 8.)

(15-14) Divorce Is Not a Part of the Gospel Plan

“If all mankind would live in strict obedience to the gospel, and in that love which is begotten by the Spirit of the Lord, all marriages would be eternal, divorce would be unknown. Divorce is not part of the gospel plan and has been introduced because of the hardness of heart and unbelief of the people.” (Joseph Fielding Smith, *Doctrines of Salvation*, 2:80.)

(15-15) Seek to Improve Rather Than to Divorce Your Spouse

“Were I a woman possessed of great powers of mind, filled with wisdom, and, upon the whole, a magnanimous woman, and had been privileged with my choice, and had married a man, and found

myself deceived, he not answering my expectations, and I being sorry that I had made such a choice, let me show my wisdom by not complaining about it. A woman's wisdom and judgment has failed her once in the choice of a husband, and it may again, if she is not very careful. By seeking to cast off her husband—by withdrawing her confidence and good will from him, she casts a dark shade upon his path, when, by pursuing a proper course of love, obedience, and encouragement, he might attain to that perfection she had anticipated in him.” (Young, *Discourses of Brigham Young*, p. 202.)

OVERCOMING CONTENTION AND BUILDING A CELESTIAL MARRIAGE

(15-16) The Family Is a Problem-Solving Unit

“The family as an institution is under tremendous pressure. It is important to know, therefore, that the family is a problem-solving unit. The husband and wife cannot generate more problems than they can solve if they will follow the counsel the Lord has given. The solution to family problems is not separation, but repentance.” (A. Theodore Tuttle in *CR*, Oct. 1969, p. 132.)

(15-17) A Spirit of Sacrifice Will Make Adjustments Within Marriage Natural and Easy

“Our young people come to the marriage altar having been taught in the public schools how important it is to make a certain adjustment in marriage, and many of them are very fearful about that adjustment. If these young people would understand that the application of that principle of sacrifice and service would be the answer to the problem of adjustment, their fears would be subdued. If they would resolve from the moment of their marriage, that from that time forth they would resolve and do everything in their power to please each other in things that are right, even to the sacrifice of their own pleasures, their own appetites, their own desires, the problem of adjustment in married life would take care of itself, and their home would indeed be a happy home. Great love is built on great sacrifice, and that home where the principle of sacrifice for the welfare of each other is daily expressed is that home where there abides a great love.” (Harold B. Lee in *CR*, Apr. 1947, p. 49.)

(15-18) Spiritual Sensitivity Will Increase Our Ability to Solve Problems

“Deep love between marital partners and a spiritual view of life and man's eternal progression prepare a couple for the resolution of the daily problems confronting married couples. By establishing the conditions in our personal lives that encourage the promptings of the Holy Spirit, we increase our ability to resolve marital problems satisfactorily. In Romans we read, ‘If it be possible, as much as lieth in you, live peaceably.’ (Romans 12: 18.) Supplication for spiritual guidance (through prayer and other means) taps resources more powerful than our limited understanding. We are in the world to be tested through challenges of many kinds. Our growth is directly related to our capacity to solve problems and resolve difficulties.” (*Family Relations*, Sunday School manual. 1975-76. p. 39.)

(15-19) Repentance Must Often Precede Conciliation

“President Stephen L Richards, a former counselor in the First Presidency, once aptly remarked: ‘In the case of marital disagreement, which may lead to separation, the proper remedy is not divorce, but *repentance*—repentance usually on the part of both husband and wife, repentance for both acts committed and harsh words which have made a “hell” instead of a “heaven” out of the home.’

“In order for a married couple to make a ‘heaven’ out of their home, they must realize that repentance, love, faithfulness, humility, and forgiveness are basic essentials in achieving this noble and lofty goal.” (Taylor in *CR*, Oct. 1973, p. 38.)

(15-20) A Spirit of Mutual Forgiveness Can Greatly Reduce Discord

“Now, John and Mary, being human, you may some day have differences of opinion resulting even in little quarrels. . . .

“But there is a healing balm which, if applied early, in but a few minutes will return you to sane thinking; and know that, with so much at stake—your love, yourselves, your family, your ideals, your exaltation, your eternities—you cannot afford to take chances. You must swallow your pride and with courage, you, John, would say: ‘Mary, darling, I’m sorry. I didn’t mean to hurt you. Please forgive me.’ And Mary, you would reply: ‘John, dear, it was I who was at fault more than you. Please forgive me.’ And you go into one another’s arms and life is on an even keel again. And when you retire at night, it is forgotten, and there is no

chasm between you as you have your family prayer.” (Spencer W. Kimball, *Faith Precedes the Miracle*, pp. 134-35.)

(15-21) Perspective and Communication Solve Most Marital Problems

“Many young couples overemphasize the seriousness of problems which arise in the first years of their marriage, and, in a sense, make ‘mountains out of molehills.’ This is not to say there are not many very serious problems to meet and solve. But if they will consider such problems together, as adult people should, if they will bring all their misunderstandings out into the open, discuss them frankly, and in a sort of mutual compromise face up to the trouble zones in married life, pinpoint and analyze them, and keep them in proper perspective, they may discover that they have been looking through magnifying glasses.

“Where there is deep and mature love, which is being nurtured and jealously guarded, the couple will confide in each other and discuss all matters of joint interest—and in marriage everything should be of interest to both—they will stand together in adversity, will lean on, support, and give strength to each other. They will find that their combined strength is more than double the strength of either one of them alone. Trouble and adversity, when jointly met, will strengthen the marriage and bind the couple together sometimes more closely than if all the days were sunshine and ease. Just ‘talking things over’ goes far toward reaching a solution, it keeps the couple in rapport but if the line of communication between husband and wife is severed, by sulking, or temper tantrums, what was once exuberance and joy give way to indifference, misunderstanding, and, if not corrected, active dislike and hatred. Inhibitions and weakened relationships can be avoided and stress and strain can make us stronger if met and handled on an adult level.

“Sincerity and frankness are to marriage what honesty and integrity are to business. Their presence insures success; their absence leads to bankruptcy.” (Brown, *You and Your Marriage*, pp. 29-30.)

(15-22) Humility Is Vital to Problem-Solving Within Marriage

“1. No one is perfect; hence, every person is capable of error and should recognize his part in the existence of problems.

“2. Humility is an awareness of our need to be teachable, open-minded, and responsive to the need for change.

“3. Humility means deference, courtesy, kindness, submissiveness, as opposed to arrogance, haughtiness, or overbearing pride.

“4. The humble person is teachable and open to reason and discussion; because the proud person assumes himself to be right, he is not open to reason, but acts as though he knows everything and makes no mistakes.

“5. Humility is essential for effective problem-solving.” (*Family Relations*, p. 41.)

(15-23) What Are Some Helpful Steps in Solving a Problem?

A. The Problem Must Be Accurately Identified.

“Specific identification of the problem that needs to be resolved is not always easy. Problems can manifest themselves in many ways or be disguised so that they are barely discernible. A problem apparently concerning money is sometimes discovered to be a problem of the husband’s dominance of his wife and unwillingness to credit her with the ability to judge wisely in money management. Thus, what might seem to be a money problem may actually be a more deeply-rooted personality clash because the husband is not recognizing his wife’s equal status with him. The tendency to fix blame for problems is a great hazard to effective problem-solving. If there is a shortage of money, the husband may tend to blame the wife’s extravagant spending, while the wife is affixing blame on the husband’s shortcoming in not being more industrious and ambitious.” (*Family Relations*, p. 39.)

B. Both Persons Must Have the Desire or Motivation to Resolve the Problem.

“Consider such questions as—

“1. Am I willing to talk about the problem or spend time discussing it?

“2. Do I deny that a problem exists?

“3. Am I willing to accept the possibility that I may be causing the problem?

“4. Am I willing to participate in its solution? . . .

“A pessimistic statement, such as ‘He will never change,’ is often merely a rationalization for our own hesitancy in working for improvement. The capability to modify attitudes and behavior is a basic part of God’s plan for our eternal progression. To deny anyone’s capability to change and to grow is equivalent to denying our God-given free-

doms and rights to progress in the plan of life.” (*Family Relations*, p. 39.)

C. Both Persons Must Assume Some Responsibility for Resolving the Problem.

“Cooperation is necessary for effective problem-solving. Because a marriage consists of two partners, both people must accept a degree of responsibility for both the positive and the negative in the marriage. Acceptance of the responsibility for one’s own involvement in his marriage is basic to adherence to the general principles of faith and works.

“To acknowledge one’s role in making needed improvements in the marriage is evidence of an awareness that perfection is to be achieved throughout eternity, not simply during a short period of time. Focusing on the spouse’s weaknesses in marital discussions is usually unproductive and should be replaced with an appreciation of each other’s strengths, which is the condition most conducive to good problem-solving.” (*Family Relations*, p. 41.)

D. Each Person Must Apply Problem-Solving Skills in Communication.

“1. Who should initiate the discussion of a problem? In the ideal situation, either partner feels free to introduce a problem for discussion. If only one of the partners generally introduces problems, the other partner is neglecting the responsibility for identifying needs.

“2. When is a good time to discuss problems? An exact time decided upon within the oftentimes busy schedules of both is not as important as the consideration of having time which each knows can be used for discussions. Moreover, some situations are particularly bad for problem discussion, such as occasions when one or the other partner is especially fatigued or very actively engaged in a necessary task (preparing the evening meal or getting the children ready for school). The decision on when problems are to be discussed should be arrived at mutually; one partner should not set a specific time and insist on his spouse’s agreement.

“3. What conditions and atmosphere are most suitable for discussing problems? The couple should find privacy and a quiet atmosphere, where they can talk without interruption.” (*Family Relations*, p. 41.)

COUNSELING WITH ECCLESIASTICAL AUTHORITIES

(15-24) The Order of the Church in Handling Personal Problems

“The Lord has so organized His Church that there is accessible to every member—man, woman and child—a spiritual advisor, and a temporal counselor as well, who knows them intimately and who knows the circumstances and conditions out of which their problems come, and who, by reason of his ordination, is entitled to an endowment from our Heavenly Father of the necessary discernment and inspiration of the Lord to enable him to give the advice which the one in trouble so much needs.

“We refer to the Bishop or Branch President in the first instance and to the Stake or Mission president, if the Bishop or Branch President for any reason feels the need of assistance in giving his counsel.

“We therefore urge all members who have problems or questions that are troubling them, to consult their Bishop or Branch President freely and fully and get from him the help of which they feel they stand so much in need. . . .” (A letter of the First Presidency [David O. McKay, Hugh B. Brown, N. Eldon Tanner, Joseph Fielding Smith] in *Priesthood Bulletin*, Feb. 1970, p. 5.)

(15-25) Bishops Can Help Solve Serious Marital Problems

“I performed a marriage some ten or fifteen years ago for a couple. I received a letter not long ago from this mother. As the letter began I thought, ‘Well, here goes another one of the temple marriages that has failed.’ But then the tone of the letter began to change. She said, ‘When we thought that the end was here and that there was only one thing to do and that was to get a divorce, we had been told that we should counsel with our bishop. At first thought we hesitated, because he was just a young man. He was younger than we are. But he was our bishop so we went to see him. We poured out our souls to our young bishop. He sat and listened silently, and when we ran out of conversation he said, simply, ‘Well, my wife and I, we had problems, too, and we learned how to solve our problems.’ That is all in the world he said. But you know there was something that happened as a result of that young bishop’s statement. We walked out of there and we said, ‘Well, if they can solve their problems, what is the matter with us?’”

“Teach those who are having problems to go to the father of the ward, their bishop, for counsel.

No psychiatrist in the world, no marriage counselor, can give to those who are faithful members of the Church the counsel from one any better than the bishop of the ward.” (Harold B. Lee in *CR*, Oct. 1973, pp. 118-19; see also “President Harold B. Lee’s General Priesthood Address,” *Ensign*, Jan. 1974, p. 100.)

(15-26) A Member Should Attempt to Solve a Problem Himself or Turn to His Family Before Seeking a Bishop’s Counsel

“I have become very anxious over the amount of counseling that we seem to need in the Church, and the network of counseling services that we keep building up—without once emphasizing the principle of self-reliance as it is understood in the welfare program. There are too many in the Church who seem to be totally dependent, emotionally and spiritually, upon others. They subsist on some kind of emotional welfare. They are unwilling to sustain themselves. They become so dependent that they endlessly need to be shored up, lifted up, endlessly need encouragement, and they contribute little of their own. . . .

“ . . . we seem to dole out counsel and advice without the slightest thought that the member

should solve the problem himself or turn to his family. Only when those resources are inadequate should he turn to the Church.” (Boyd K. Packer, “Self-Reliance,” *Ensign*, Aug. 1975, p. 86.)

(15-27) SUMMARY

“Life provides many experiences in overcoming difficulties, with the joys and sorrows that accompany them. With its opportunities for love and happiness, marriage should, according to the Lord’s plan, also afford us opportunities to learn and to achieve. Solving the problems of marriage is a way of learning to give, to yield, to consider others, to be patient, to express love, to receive love, to trust, to respond to kindness, to control impulses. Marriage is a school in which we can learn cooperation, consideration, and conciliation. It provides a major training area in mortality, with rewards in daily happiness, peace of mind, and achievement. Such experiences are essential to salvation. The Lord has said, ‘My people must be tried in all things, that they may be prepared to receive the glory that I have for them, even the glory of Zion.’ (D&C 136:31.) Marriage gives us the opportunity to be tried, to grow, and to receive the glory promised.” (*Family Relations*, p. 35.)



(16-1) INTRODUCTION

In the hierarchy of eternal values children stand supreme. In the arithmetic of God man is more valuable than the galaxies, the suns, and the planets; they are merely his creations, but man is his son.

The Church of Jesus Christ of Latter-day Saints, as the organized instrument of God's will on earth, has clearly articulated that children are indeed the great heritage of the Lord and that any interference with the fountains of life for unworthy reasons is a very grievous sin in the sight of the Lord. Thus the Church speaks with a clear voice on such issues as birth control, abortion, and the population explosion. The great emphasis is that the fruit of the womb is the Lord's reward (Psalms 127:3).

"What is a child worth? Your child? As a baby its spirit came from heaven, from God the Eternal Father. Your baby's spirit is like a pure angel living in a little body. It came from the presence of our Heavenly Father, and it came to live with you for just a little while in this life in the flesh, but forever in the spirit and in the resurrected state. . . ." (David O. McKay, "The Worth of a Child," *Improvement Era*, Oct. 1965, p. 853.)

GOD COMMANDS THE RAISING OF CHILDREN

(16-2) The Covenant to Multiply and Replenish the Earth Is Still in Effect

"The Lord has told us that it is the duty of every husband and wife to obey the command given to Adam to multiply and replenish the earth, so that the legions of choice spirits waiting for their tabernacles of flesh may come here and move forward under God's great design to become perfect souls, for without these fleshly tabernacles they cannot progress to their God-planned destiny. Thus, every husband and wife should become a father and mother in Israel to children born under the holy, eternal covenant. . . ."

"No parent can escape that obligation and that responsibility, and for the proper meeting thereof, the Lord will hold us to a strict accountability. No loftier duty than this can be assumed by mortals." (First Presidency [Heber J. Grant, J. Reuben Clark, Jr., David O. McKay] in *CR*, Oct. 1942, p. 12.)

(16-3) Prepare Tabernacles for the Children of Our Father in Heaven

"Another word of the Lord to me is that, it is the duty of these young men here in the land of Zion to take the daughters of Zion to wife, and prepare tabernacles for the spirits of men, which are the children of our Father in heaven. They are waiting for tabernacles, they are ordained to come here, and they ought to be born in the land of Zion instead of Babylon. This is the duty of the young men in Zion; and when the daughters of Zion are asked by the young men to join with them in marriage, instead of asking—'Has this man a fine brick house, a span of fine horses and a fine carriage?' they should ask—'Is he a man of God? Has he the Spirit of God with him? Is he a Latter-day Saint? Does he pray? Has he got the Spirit upon him to qualify him to build up the kingdom?' If he has that, never mind the carriage and brick house, take hold and unite yourselves together according to the law of God." (Wilford Woodruff in *JD*, 18:129-30.)

(16-4) Husband, Wife, and Children—the True Way of Life

"The tendency for many of our girls and many of our married women to put off or to reduce their families is not pleasing to your Heavenly Father, for he said, 'multiply and replenish the earth,' and He knew what He was doing, and any of our personal opinions don't amount to much as compared to the wisdom of God.

"And he said as he concluded this great effort of creation, 'And I . . . saw everything that I had made, and, behold, all things which I had made were very good. . . .' (Moses 2:27, 28, 31.)

"He stood off and looked them over. He had made no errors; He had made no mistakes; He had created man and woman for a purpose. That purpose was not fun; that purpose basically was to live together in harmony and peace and to rear children in righteousness. . . ." (Spencer W. Kimball, Address to Special Interest fireside in Tabernacle, 29 Dec. 1974, pp. 4-5.)

(16-5) The Obligation of Parenthood

"Children are an heritage from the Lord, and those who refuse the responsibility of bringing them into the world and caring for them are

usually prompted by selfish motives, and the result is that they suffer the penalty of selfishness throughout eternity. There is no excuse for members of our Church adopting the custom of the world. . . . We have been better taught than they.” (George Albert Smith. “Birth Control,” *Relief Society Magazine*, Feb. 1917, p. 72.)

BIRTH CONTROL—THE CHURCH’S STAND

In an age of uncertain and shifting values, The Church of Jesus Christ of Latter-day Saints speaks with the certain sound of prophetic authority.

(16-6) Those Who Practice Birth Control Will Reap Disappointment

“The First Presidency is being asked from time to time as to what the attitude of the Church is regarding birth control. In order that you may be informed on this subject and that you may be prepared to convey the proper information to the members of the Church under your jurisdiction, we have decided to give you the following statement:

“We seriously regret that there should exist a sentiment or feeling among any members of the Church to curtail the birth of their children. We have been commanded to multiply and replenish the earth that we may have joy and rejoicing in our posterity.

“Where husband and wife enjoy health and vigor and are free from impurities that would be entailed upon their posterity, it is contrary to the teachings of the Church artificially to curtail or prevent the birth of children. We believe that those who practice birth control will reap disappointment by and by.

“However, we feel that men must be considerate of their wives who bear the greater responsibility not only of bearing children, but of caring for them through childhood. To this end the mother’s health and strength should be conserved and the husband’s consideration for his wife is his first duty, and self-control a dominant factor in all their relationships.

“It is our further feeling that married couples should seek inspiration and wisdom from the Lord that they may exercise discretion in solving their marital problems, and that they may be permitted to rear their children in accordance with the teachings of the Gospel.” (First Presidency [David O. McKay, Hugh B. Brown, N. Eldon Tanner], Letter to presidents of stakes, bishops of wards, and presidents of missions, 14 Apr. 1969.)

(16-7) Prepare Tabernacles for Pure Spirits

“There are multitudes of pure and holy spirits waiting to take tabernacles, now what is your duty?—To prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery, and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can. . . .” (Brigham Young, *Discourses of Brigham Young*, p. 197.)

(16-8) The Root Reasons for Birth Control

“. . . in most cases the desire not to have children has its birth in vanity, passion and selfishness. Such feelings are the seeds sown in early married life that produce a harvest of discord, suspicion, estrangement, and divorce. All such efforts, too, often tend to put the marriage relationship on a level with the panderer and the courtesan. They befoul the pure fountains of life with the slime of indulgence and sensuality. Such misguided couples are ever seeking but never finding the reality for which the heart is yearning.” (David O. McKay, “Birth Control,” *Relief Society Magazine*, July 1916, p. 366.)

(16-9) Do Not Delay Children for Schooling

“I have told many groups of young people that they should not postpone their marriage until they have acquired all of their education ambitions. I have told tens of thousands of young folks that when they marry they should not wait for children until they have finished their schooling and financial desires. Marriage is basically for the family, and when people have found their proper companions there should be no long delay. They should live together normally and let the children come. . . .

“. . . When people have found their companions, there should be no long delay. Young wives should be occupied in bearing and rearing their children. I know of no scriptures where an authorization is given to young wives to withhold their families and to go to work to put their husbands through school. There are thousands of husbands who have worked their own way through school and have reared families at the same time. Though it is more difficult, young people can make their way through their educational programs.” (Spencer W. Kimball, “Marriage Is Honorable,” *Speeches of the Year*, 1973, p. 263.)

(16-10) Unwillingness to Have Children—an Onslaught Against the Home

“Seeking the pleasures of conjugality without a willingness to assume the responsibilities of rearing a family is one of the onslaughts that now batter at the structure of the American home. Intelligence and mutual consideration should be ever-present factors in determining the coming of children to the household. When the husband and wife are healthy, and free from inherited weaknesses and disease that might be transplanted with injury to their offspring, the use of contraceptives is to be condemned.” (David O. McKay in *CR*, Oct. 1943, p. 30.)

(16-11) The Lord’s Way of “Family Planning”

“*Never* has a generation been so surrounded with those who speak irreverently of life. *Never* has there been such persuasion to avoid responsibilities of parenthood. *Never* has it been so convenient to block that frail footpath of life across which new spirits enter mortality.

“Several years ago, while representing the Church at the University of Montana, I found myself on a panel with representatives from several churches. The moderator asked each of us to respond to the question, ‘Do you believe in planned parenthood?’ My answer was a resounding ‘yes!’ with this explanation: *We plan* to have families.

“Often when young couples come, they ask the specific question, ‘How many children should we plan to have?’ This I cannot answer, for it is not within my province to know. With some persons there are no restrictions of health, and perhaps a number of children will be born into the family. Some good parents who would have large families are blessed with but one or two children. And, occasionally, couples who make wonderful parents are not able to have natural offspring and enjoy the marvelous experience of fostering children born to others. Planned parenthood involves a good deal more than just the begetting of children. Nothing in our lives deserves more planning than our responsibilities in parenthood.” (Boyd K. Packer in *CR*, Oct. 1966, p. 132.)

ALL MAY BE PARENTS

(16-12) Those Unable to Have Children Will Be Judged According to the Desire of Their Hearts

“The Lord judges us not alone by our actions but by the intent of our hearts. . . . Thus, wives

and mothers who have been denied the blessings of wifehood or motherhood in this life—who say in their heart, if I could have done, I would have done, or I would give if I had, but I cannot for I have not—the Lord will bless you as though you had done, and the world to come will compensate for those who desire in their hearts the righteous blessings that they were not able to have because of no fault of their own.” (Harold B. Lee, *Ye Are the Light of the World*, pp. 291-92.)

(16-13) Parenthood May Be Experienced Through Adoption

“In contrast, there are other women, who, denied the power to bear children, adopt some as their own, rear them with an ability characteristic of and inherent in true womanhood, and fill the lives of their darlings with a love that only the yearning soul of such a mother can know. Such are true mothers, indeed, though part of the experience of motherhood be denied them!” (David O. McKay, *Gospel Ideals*, p. 453.)

THE CHURCH OPPOSES ABORTION

Birth control and abortion are related evils that usually are prompted by similar motives. Again, on the issue of abortion, the voice of the Church is clear.

(16-14) Abortion—Revolting and Sinful

“In view of a recent decision of the United States Supreme Court, we feel it necessary to restate the position of the Church on abortion in order that there will be no misunderstanding of our attitude.

“The Church opposes abortion and counsels its members not to submit to or perform an abortion except in the rare cases where, in the opinion of competent medical counsel, the life or good health of the mother is seriously endangered or where the pregnancy was caused by rape and produces serious emotional trauma in the mother. Even then it should be done only after counseling with the local presiding priesthood authority and after receiving divine confirmation through prayer.

“Abortion must be considered one of the most revolting and sinful practices in this day, when we are witnessing the frightening evidence of permissiveness leading to sexual immorality.

“Members of the Church guilty of being parties to the sin of abortion must be subjected to the disciplinary action of the councils of the Church as circumstances warrant. In dealing with this serious

matter, it would be well to keep in mind the word of the Lord stated in the 59th Section of the *Doctrine and Covenants*, verse 6, 'Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.'

"As to the amenability of the sin of abortion to the laws of repentance and forgiveness, we quote the following statement made by President David O. McKay and his counselors, Stephen L. Richards and J. Reuben Clark, Jr., which continues to represent the attitude and position of the Church:

"As the matter stands today, no definite statement has been made by the Lord one way or another regarding the crime of abortion. So far as is known, he has not listed it alongside the crime of the unpardonable sin and shedding of innocent human blood. That he has not done so would suggest that it is not in that class of crime and therefore that it will be amenable to the laws of repentance and forgiveness.'

"This quoted statement, however, should not, in any sense, be construed to minimize the seriousness of this revolting sin." (*Priesthood Bulletin*, Feb. 1973, pp. 1-2; see also *Ensign*, July 1976, p. 76.)

(16-15) Abortion Behind the Slogans and the Myths

Even many in the world recognize the great evil of abortion. The following is a sample view:

"With the Supreme Court considering the constitutionality of statutes regulating abortion, the country has the opportunity to review the slogans and myths which have befuddled the abortion controversy and to focus on the issues at its heart.

"Slogan one: A woman has the right to control her own body.

"This slogan states an unexceptionable platitude. It has the same ring of truth and general applicability as 'A man's home is his castle.' But what has this slogan to do with the debate on abortion? . . .

". . . it is not argued seriously by anyone that the fetus is a part of the mother's body. Thanks to the great advances in biology and especially in the techniques of preserving fetal health, it is now well understood that the fetus has a separate set of biological systems and functions.

"The fetus' eyes are his own, his nose is his own, his heart is his own, his circulatory system is his own, his nutritional system is his own. Even the ancient idea that the placenta was part of the mother has been exploded.

"In the words of one fetologist, the fetus is a 'tiny human being, as independent as though he were lying in a crib with a blanket wrapped around him instead of his mother.' Control of a mother's body is not at issue in abortion but control of this other being's body.

"Slogan two: The right to abortion is part of the right to privacy.

"This slogan has been developed out of the teaching of the Supreme Court in the case of *Griswold vs. Connecticut* that there is a right to marital privacy which is offended by a law prohibiting the use of contraceptives. Who would want to deny that marital relations are a zone where the state should not trespass? But what has this broadly accepted conviction to do with abortion?

"On two counts, the slogan fails to hit the mark. First, abortion is very often sought by unmarried persons; current New York statistics, for example, show 60% of abortions are performed on unmarried persons.

"The state has a legitimate interest in not permitting a system which, in effect, makes promiscuity a way of life. The state has an interest in protecting marriage as the great framework within which stable sexual relations are established. The free availability of abortion encourages an indifference to the consequences of a sexual relationship at the same time that it provides a ready excuse for men who want sexual relations without commitment.

"Second, abortion . . . is not an act performed by a couple in the privacy of their home. It is an act requiring the intervention of a third party equipped with medical skills. It falls within the area of the practice of medicine which has always [supposed to have been] an area not reserved for completely private choice but subject to public regulation.

"Slogan three: A physician has a right to treat his patient according to his best professional judgment.

"This slogan—contrary to slogan two—accepts the view that abortion is a doctor's business. It puts all the stress on the professional's liberty to do what he thinks is best.

"It is a slogan which, if it is accepted, would transfer the regulation of abortion from the law made by representatives of the public to the decisions made by the medical profession. But the principle itself is wrong.

"No professional—lawyer, teacher, doctor—is above the law of the land; and that law will often control him in the exercise of his profession. It is true that in some areas such as abortion some physicians act as though they were superior individuals who did not have to obey the law. But this

contempt of the democratic process expressed by such attitudes and behavior is not a reason for abandoning the idea that all citizens are expected to act according to law and not against it.

“This slogan has another defect. Like slogan one it oversimplifies the problem by supposing that only the mother is involved. But the doctor attending a person who is pregnant has two patients. On what basis shall he prefer the convenience of one to the life of the other?”

“*Slogan four*: Abortion laws discriminate unfairly against the poor.

“The strength of this slogan is derived from the probability that most general criminal laws discriminate unfairly against the poor. The poor are less likely to have means of evading the law, less likely to have good counsel if accused of a crime, and more likely to receive more severe punishment if convicted.

“These general truths are good reasons for seeking reform in the administration of justice. They are not reasons for selectively invalidating one set of criminal laws, the laws governing abortion.

“This slogan also has concealed within it the assumption that the poor are being denied something very desirable in not having the opportunity for abortions available to the rich. This supposition is doubly fallacious.

“It is not a privilege to have the opportunity to destroy one’s own child. It is not a privilege the majority of poor people wants. As Judith Blake documented in her February, 1971, article in *Science*, the strongest pressure for permissive abortion comes from upper-class white males. The greatest resistance to abortion is from women who are poor.” (John T. Noonan, Jr., *Los Angeles Times*, 29 Oct. 1972. Italics added.)

(16-16) A Defense of the Unborn

“These [the unborn] and all others are entitled to a defense in their unborn, natural state of existence. One great physician says, ‘We do that much for seagulls, flamingos and whooping cranes.’ This same physician, Dr. Henry G. Armitage, Jr., states, ‘Not without comment shall it come to pass that a state (so fretful for the preservation of the praying mantis but holding an unborn baby to be of no account) can send a spark of immortality swinging out into limbo and conspire with citizen and physician to turn a fragile, living object of simple innocence and complex wonder into a pathetic pulp and consign it by rude and peremptory passage to the furnace or sewer—unknown, unwanted [and] undefended.’ He further questions how a woman as ‘the fertile adornment of our race

can be deluded into the notion that she is a mere portress of unwanted luggage or be by blandishment seduced into believing that she has dominion over life not her own.’ He says, ‘An abortion is never commonplace, for the world holds no heart-break like the death of innocence. Whenever and wherever it occurs, we all suffer another loss from that little which sustains us and holds us together. It is the degradation of humanity. It is fulness emptied, innocence defiled, song unfinished, beauty discarded, hope unsprung. In our absence, housebreakers are robbing us of everything that we own: of virtue, honor, integrity, trust, innocence, truth, beauty, justice and liberty.’ (Dr. Henry G. Armitage, Jr., *The Death of Innocence*.)

“I urge all who may have dipped into the fountains of life to respect the divinity inherent in that life and to protect this sacred treasure and its transcending blessings. For the Savior of the world said, ‘Inasmuch as ye have done it unto one of the least of these. . . ye have done it unto me.’ (Matt. 25:40.)” (James E. Faust in *CR*, Apr. 1975, pp. 42-43; see also “The Sanctity of Life,” *Ensign*, May 1975, p. 27.)

GOSPEL ANSWERS TO THE POPULATION EXPLOSION PROBLEM

(16-17) The Lord Has Prepared All Things

“The precepts of men would have you believe that by limiting the population of the world, we can have peace and plenty. That is the doctrine of the devil. Small numbers do not insure peace; only righteousness does. After all, there were only a handful of men on the earth when Cain interrupted the peace of Adam’s household by slaying Abel. On the other hand, the whole city of Enoch was peaceful; and it was taken into heaven because it was made up of righteous people.

“And so far as limiting the population in order to provide plenty is concerned, the Lord answered that falsehood in the Doctrine and Covenants when he said:

“‘For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.’ (D&C 104:17.)” (Ezra Taft Benson in *CR*, Apr. 1969, p. 12.)

(16-18) God Controls in the Affairs of Men

“Someone has said that there is nothing quite like a fertile imagination. Especially is this true

when the imagination runs riot on the subject of population control.

“A recent issue of ‘Medical Times’ provides a case in point. Here one of the experts, Dr. Louis J. Polskin of Lakeland, Fla. indulges in some speculation on the subject, and quotes certain other scholars regarding their theories.

“At the close of his article he describes their findings as ‘terrifying, fantastic and incomprehensible.’ And were these postulates correct, or within any kind of reason, he would be right.

“Frightened for fear the world’s increasing birth rate and decreasing death rate will condemn us all to starvation in the distant future, these experts indulge in the following speculations:

“They point out that the world population at present is increasing at the rate of 2 per cent a year, which means that, when ‘compounded,’ we will double our population in 30 years. That may be.

“Then, to put it more plainly, the experts say that 120 babies are born every minute. In six weeks the number of these infants will equal the present population of New York City. By the year 2,000, the article says, we will have to feed twice as many people as there are now on earth. And then comes the question: ‘Where will the food come from?’

“To further frighten us the learned doctors say that for each person now on earth there is available about five acres of land. But by 1986 there will be five persons standing where three now are and by 2100 A.D. there will be 20 people on those five acres of land.

“The equation is extended then to the year 2180 when the scholars say each person on earth will have only a plot 33 x 33 feet, but by the year 3000 A.D. 15 people will have to live on a piece of earth no larger than a card three by five inches!

“But that is not all. Their computations take us much further, and explain that by the year 5000 A.D. the combined weight of the human population will exceed the weight of the earth itself, and by 13,000 A.D. the earth’s human population will outweigh all the planets in the visible universe.

“Could anyone devise a better argument for birth control than that? Imagination indeed can run riot!

“But let us remember, even though no one will take these calculations seriously, that they nevertheless represent the serious thinking of some, especially scholars who leave God out of their computations.

“What makes the learned doctors think there will be a year 13,000 A.D. on this mortal earth? Or even a 5,000 A.D.?

“Have they never heard of God’s plans for this planet?

“Human beings born on this earth are not creatures of chance. Every person coming to this world is a child of Almighty God, and He determines the number who will come here, and when and where. He has set definite times and limitations for this earth, and He has decided when mortal existence as we know it will come to an end.

“Christ will return in the not-too-distant future. Because of the wickedness of men, his coming of necessity will be preceded by a time of cleansing. So great will be this cleansing that Isaiah says ‘the earth will be empty,’ and ‘few men left.’ (Isa. 24)

“This should give the population ‘explosionists’ reason to ponder.

“We are living in the ‘Saturday night’ of time. The Savior will come to usher in his millennial reign. But is He to reign over a filthy earth and godless people?

“In a world filled with corruption such as ours is now, we need not fear the danger of starving because of lack of food. What we should fear are the ‘burnings’ which will accompany His coming, for the day that comes ‘will burn as an oven, and all the proud, yea and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.’ (Malachi 4.)

“Ours also should be concern over our own worthiness, for although the Lord says his great day will be one of joy and salvation to the faithful, we must determine how faithful we ourselves are.

“The population ‘explosionists’ ask us to be realistic and face the future as it will be.

“That is exactly our position. Let us be sufficiently realistic to face the fact of the existence of God and the Second Coming of Christ which will introduce his millennium of peace. And let us be realistic enough to believe the revealed word of God.” (*Church News*, 18 Apr. 1970, p. 16.)

SACRIFICE BRINGS FORTH THE BLESSINGS OF HEAVEN

Lehi declared that man is that he might have joy (2 Nephi 2:25). There is great joy and rejoicing in the righteous bearing and rearing of children.

(16-19) Women May Be Saved in Child Bearing

“Pain and suffering in coming in or going out of the world seem to be a part of the plan, and mothers were promised that in pain and travail

they would bring forth children. You remember Mother Eve's promise; she and her daughters would be saved in child bearing. Saved! I thought that meant protected so they would go through delivery of their babies unscathed. I'm not so sure that that's what it means now, but I know that if mothers will do their part, even though it costs their lives, then their eternal reward in our Father's celestial world will be certain." (Lee, *Ye Are the Light of the World*, p. 317.)

(16-20) Great Blessings Are Attached to Bearing Children

"God has laid upon men and women very sacred obligations with respect to motherhood, and they are obligations that cannot be disregarded without invoking divine displeasure. In 1 Timothy 2:13-15, we are told that 'Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.' Can she be saved without child-bearing? She indeed takes an awful risk if she wilfully disregards what is a pronounced requirement of God. How shall she plead her innocence when she is not innocent? How shall she excuse her guilt when it is fastened upon her?" (Joseph F. Smith, *Gospel Doctrine*, pp. 288-89.)

(16-21) The Lord Is Now Sending the Choicest Spirits to Earth

"I believe that the young people of today are the finest young people that have ever lived on the earth. I'll tell you why I believe it. The Lord has said that we are living in the last days. We also have been told by our Prophets that the very choice of all the spirits of the hosts of heaven were reserved to come forth in these the last days. I believe I see an improvement each few years in the young people of the Church. I believe that you are the

cream of all the spirits in the hosts of heaven, and God has sent you here to do a great work. He loves you. You are His children." (Mark E. Petersen, Address delivered to a Brigham Young University campus branch MIA, Provo, Utah, 3 Feb. 1953, pp. 1-2.)

(16-22) SUMMARY

The Lord has said that if we labor all our days and bring but one soul unto him, our reward will be great in the kingdom of God. (See D&C 18:15.) We best bring souls unto Christ in the sanctity of the home. Those who righteously bear and raise the children the Lord sends to them are blessed of the Lord. They are keeping the sacred covenant to multiply and replenish the earth.

"Basically marriage presupposes a family. The psalmist said: . . .

"'Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

"'Happy is the man that hath his quiver full of them. . . .' (Ps. 127:3, 5.)

"Certainly anyone who purposely denies himself or herself honorable parenthood is to be pitied, for the great joy of parenthood is fundamental in the normal, full life, and we remember the command of God in the beginning, '. . . Be fruitful, and multiply, and replenish the earth, and subdue it. . . .' (Gen. 1:28.)

"Then the recorder writes: 'And God saw every thing that he had made, and, behold, it was very good. . . .' (Gen. 1:31.)

"In our dispensation comes the doctrine: '. . . for [virgins] are given unto [man] to multiply and replenish the earth, according to [God's] commandment, . . . and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.' (D&C 132:63.)" (Spencer W. Kimball in *CR*, Apr. 1974, p. 7; see also "Guidelines to Carry Forth the Work of God in Cleanliness," *Ensign*, May 1974, p. 6.)

(17-1) INTRODUCTION

The responsibility of being parents and of bringing children into the world is a trust that is initiated at the conception of the child, but parenthood involves more than just giving birth to children. It also involves the nurturing and teaching of children as well as the obligation to provide them with physical necessities. Wise parents will establish warm relationships with their children; they will listen to their problems and attempt to respond lovingly to their physical and spiritual needs. Parents are especially obligated to teach gospel principles in their homes—by precept, by love, and by example. Such a home environment will help to shape a child’s ultimate character. But a parent’s concern should not end when a son or daughter leaves home to go to school, to work, to serve a mission, or to marry. While the relationship will be altered, it should never end. For if parents and children become celestial heirs, they shall have each other forever.

WHAT IS PARENTHOOD?

(17-2) Parenthood Is a Sacred Trust

“Parenthood is a sacred trust. It is an approach to the divine—a God-given privilege that, with its never-ending responsibilities, brings rich and lasting rewards.

“President Joseph F. Smith made this significant statement: ‘The man, and the woman who are the agents, in the providence of God, to bring living souls into the world, are made before God and the heavens, as responsible for these acts as is God himself responsible for the works of his own hands. . . .’ (*Gospel Doctrine*, p. 342.)” (EIRay L. Christiansen in *CR*, Apr. 1972, p. 42; see also “Successful Parenthood—A Noteworthy Accomplishment,” *Ensign*, July 1972, p. 54.)

(17-3) Parenthood Is More than Procreating

“A home approved of God is not merely a place where children are born, but where their coming is received with joy and gladness by parents who strive with all their abilities to help their children develop such attributes as—

“1. Faith in God, along with a desire to be obedient to his commandments,

“2. Respect for and obedience to the laws of the land,

“3. A determination to be truthful and honest, regardless of the circumstances,

“4. Unselfishness by teaching (mostly by example), along with courtesy, respect, refinement, and good manners, for surely they are part of our religion.” (Christiansen in *CR*, Apr. 1972, p. 42; see also *Successful Parenthood*, pp. 54-55.)

THE RESPONSIBILITIES OF PARENTHOOD

(17-4) The Duties of Parenthood Cannot Be Properly Shifted to Others

“Parental responsibility cannot go unheeded, nor can it be shifted to day-care centers, nor to the schoolroom, nor even to the Church. Family responsibility comes by divine decree. Parents may violate this decree only at the peril of their eternal salvation.” (A. Theodore Tuttle in *CR*, Oct. 1972, p. 70; see also “Altar, Tent, Well,” *Ensign*, Jan. 1973, p. 67.)

(17-5) The Church Helps Parents but Does Not Displace Them

“The Church in no way intends to take the place of the family. Its entire effort is to strengthen the family. Parents, the greatest responsibility you will ever have is the responsibility for your family. We plead with you: love your children. Be interested in them. Be an example to them. Teach them correct principles. Bless them with discipline when appropriate and afterwards show forth a greater measure of love. I believe with all my heart that our sons and daughters have all the potential of the sons of Helaman if we as parents with the support of the Church will do our part.” (Victor L. Brown in *CR*, Oct. 1973, p. 140; see also “Our Youth: Modern Sons of Helaman,” *Ensign*, Jan. 1974, p. 110.)

THE HOME IS THE BUILDER OF CHILDREN

(17-6) The Love and Security of a Happy Home Builds Healthy Children

“ . . . I would go back to the home that has a mother there. I ask you, what good is the big picture window and the lavish appointments and the

priceless decor in a home if there is no mother there? The mother as a mother, not a breadwinner, is an essential figure in this battle against immorality and wickedness. I would also go back to the family where children were accountable and where father was the head of the family.” (Boyd K. Packer, “Problems in Teaching the Moral Standards,” Address to Seminary and Institute faculty, Brigham Young University, Provo, Utah, 15 July 1958, pp. 6-7.)

(17-7) Righteous Homes Help Children to Withstand Temptation

“The Labrador Current year after year carries thousands of icebergs down from their birthplace in Greenland, faithfully, steadily, until they disintegrate or melt in the warmer waters of the Gulf Stream. . . .

“It is true of us, as of icebergs, that our course is, in important measure, determined by forces we only partly perceive. It is true also, however, that we are more like ships than icebergs. We have our own motive power, and if we are aware of the currents, we can take advantage of them.

“Accordingly, if we can create in our families a strong, steady current flowing toward our goal of righteous life, we and our children may be carried forward in spite of the contrary winds of hardship, disappointment, temptations, and fashion.

“Youth and adults are subjected to so many swirling winds that we sometimes wonder if they can survive. The winds of fashion push those about who are insecure and who require the feeling that they are in step with the crowd. The winds of sexual temptation drive some to destroy their marriage or to dash bright prospects or to degrade themselves. Bad companions, addicting drugs, the arrogance of profanity, the slough of pornography—all these and more act as influences pushing us, if we are not being carried toward the righteous life. The current of our lives should be determined and made strong by our parental and family life.” (Spencer W. Kimball in *CR*, Oct. 1974, pp. 159-60; see also “Ocean Currents and Family Influences,” *Ensign*, Nov. 1974, pp. 110-11.)

(17-8) A Home Builds Children Because That Is Where They Spend Most of Their Time

“Recently at a stake conference Dr. Arthur D. Browne quoted from a survey which said that by the time a child is twelve years of age, he will have spent approximately 52,000 hours in his home,

besides time for sleep, and in addition to any outside activities—52,000 hours at home by the time he is twelve!

“Also cited by the same source was another study which said that out of every hundred hours a child, on an average, spends eighty-three hours at home, sixteen in school, and one in church.

“Even conceding a margin of error, or a wide variance from person to person, these are still startling figures—52,000 hours at home, besides time for sleep, by the time a child is twelve!

“This being so—or even if it were only half so—home had better be what it ought to be. Even with more and more take-over of other agencies and activities, and even with more and more intrusion upon privacy, the influence of home—and of those who are or ought to be home—clearly could be counted as the foremost influence. . . . as parents we had better ask ourselves most searchingly what we are doing toward shaping the lives, the attitudes, the characters of our children in these 52,000 hours that we have, on an average, before the age of twelve—and all the other hours after. . . . (*Sunshine Magazine*, April 1965.)” (Richard L. Evans in *CR*, Oct. 1965, p. 41.)

(17-9) Make the Home a Spiritual Fortress

“The Lord indicated long ago the perfect pattern. He organized the family. It takes no great wisdom to know where the error lies and that the cure is prevention. With the home a religious one with discipline and love and parental bliss and sweet parent-child relationships, there would be few, if any, prodigals. Reformatories and correctional institutions could close; social agencies could lock their doors; jails would have few prisoners.

“All this could come by the building of the homes of the people into spiritual fortresses. If fathers would give themselves to their families and if all mothers who can would come home from employment to be real mothers, then delinquency would be greatly reduced.” (Spencer W. Kimball, *Faith Precedes the Miracle*, pp. 122-23.)

(17-10) What Factors of Homelife Seem to Foster Delinquency?

“Harvard Law School recently published the results of its study of this amazing condition. Here is what it found:

“1. Most of the difficulty was traced to the home. Many apparently ‘unimportant’ items in home routine contributed heavily to the downfall of the children of those homes.

"2. In 80 per cent of the cases of juvenile delinquency there was no team spirit in the homes; the family never did things together, there was no family recreation or other activity.

"3. Twice as many delinquents came from broken homes as from homes in which parents lived together.

"4. In 75 per cent of the cases there was no fixed routine in the home, no regular meals, no regular bedtime, no specified time for home work, mothers either were not at home or allowed the children to come and go and roam the streets as they pleased.

"5. In 75 per cent of the cases the parents did not love each other.

"6. In 80 per cent of the cases the delinquents said their mothers did not care what they did, and in 75 per cent of the cases the youngsters said their fathers did not care either.

"7. In 80 per cent of the cases the parents took no interest in the kind of friends their children had.

"8. Seventy-five per cent said their parents were indifferent to them, that is, there was no parental love for the children.

"9. Lack of discipline of a corrective nature was widespread. The experts recommended more trips to the 'wood-shed.'

"10. Liquor used by parents was a factor in more than 80 per cent of delinquency among children.

"11. Very little religious training was given in homes from which delinquents came, and very few members of those families ever went to church.

"12. Working mothers contributed materially to the downfall of their children by their absence from the home.

"There were of course other factors which added to the problem. But the studies indicated that because of the times in which we live, the uncertainty brought on by wars and their associated problems, environment, and emphasis on the dark side of life in reading and other material, an even greater effort must be made in the home to protect the child. Home recreation, cooperation, love and regular routine all contribute to fortification for a child against these outside influences." (Mark E. Petersen, *A Faith to Live By*, pp. 125-26.)

(17-11) The Strength of a Nation Is Determined by Its Homes

"... no nation ever rises above its homes. This Church will never rise above its homes. We are no better as a people than are our firesides, our homes. The school, the church, and even the nation, I feel

confident, stand helpless before weakened and degraded homes. The good home is the rock foundation, the cornerstone of civilization. It must be preserved. It must be strengthened.

"There has never been and there never will be a satisfactory substitute for the home established by the God of heaven. If this nation is to endure, then the home must be safeguarded, strengthened, and restored to its rightful importance." (Ezra Taft Benson, *God, Family, Country*, p. 169.)

TEACHING THE FAMILY IS A FUNDAMENTAL RESPONSIBILITY

(17-12) Parents Sin If They Do Not Teach Their Children

"The greatest trust that can come to a man and a woman is the placing in their keeping of the life of a little child. If a man who is entrusted with other people's funds defaults, whether he be a bank, municipal, or state official, he is apprehended and probably sent to prison. If a person entrusted with a government secret discloses that secret and betrays his country, he is called a traitor. What must the Lord think, then, of parents who, through their own negligence or wilful desire to indulge their selfishness, fail properly to rear their children, and thereby prove untrue to the greatest trust that has been given to human beings? In reply, he has said: 'The sin be upon the heads of the parents.' " (David O. McKay, *The Responsibility of Parenthood*, p. 2.)

(17-13) Though a Father Presides, Both the Father and Mother Share the Teaching Responsibilities in the Home

"1. The family is the basic unit of the Church and of society.

"2. As a Church unit, a family has a head, a presiding officer. The Lord has given this responsibility to the husband and father. Therefore, when properly functioning in the home with the priesthood, the father is the basic priesthood officer in the Church.

"3. The Lord has given fathers and mothers the responsibility of teaching the gospel to their children." (*Melchizedek Priesthood Handbook*, p. 17.)

(17-14) The Influence of a Mother Is Especially Powerful

"The duty of the mother is to watch over her children and give them their early education, for

impressions received in infancy are lasting. You know, yourselves, by experience, that the impressions you have received in the dawn of your mortal existence, bear, to this day, with the greatest weight upon your mind. The child reposes implicit confidence in the mother, you behold in him a natural attachment, no matter what her appearance may be, that makes him think his mother is the best and handsomest mother in the world. I speak for myself. Children have all confidence in their mothers; and if mothers would take proper pains, they can instill into the hearts of their children what they please.” (Brigham Young, *Discourses of Brigham Young*, p. 201.)

(17-15) The Responsibilities of Parenthood Will Require the Sacrifice of Time and Other Interests

“We must spend more time with the children and less in clubs, bowling alleys, banquets and social gatherings. Fathers and Mothers, we must ‘come back home.’ We must sacrifice some of our other interests . . . so that both parents and youth will not be away from the home so much of the time.” (Spencer W. Kimball, *The Miracle of Forgiveness*, p. 256.)

TEACHING GOSPEL PRINCIPLES IN THE HOME

(17-16) Spiritual Training Must Be a Daily and Conscious Endeavor

“Far too many risk their children’s spiritual guidance to chance, or to others rather than to themselves, and think that organizations suffice for religious training. Our temporal bodies would soon become emaciated, if we fed them only once a week, or twice, as some of us are in the habit of feeding our spiritual and religious bodies. Our material concerns would be less thriving, if we looked after them only two hours a week, as some people seem to do with their spiritual affairs, especially if we in addition contented ourselves, as some do in religious matters, to let others look after them.

“No; on the other hand, this should be done every day, and in the home, by precept, teaching and example.” (Joseph F. Smith, *Gospel Doctrine*, p. 301.)

(17-17) God Has Made Known What Parents Should Teach Their Children

“By revelation, the Lord gave us what we might style as a five-point program by which parents

could teach faith. First, he said, their children were to be baptized when they had reached the age of accountability at eight years; second, they were to be taught to pray; third, they were to be taught to walk uprightly before the Lord; fourth, they were to be taught to keep the Sabbath day holy; and fifth, they were to be schooled not to be idle, either in the Church, or in their private lives.

“All parents who have followed that formula and have so taught their children have reaped the reward of an increased faith in their family, which has stood and will yet stand the test of the difficulties into which their children would yet go.” (Harold B. Lee in *CR*, Oct. 1952, p. 17.)

(17-18) How Can a Child Be Prepared for Baptism?

1. An understanding of the fundamental principles of the gospel should be laid by conscientious parents by taking advantage of all the teaching moments which come when a child asks questions about the gospel. This process usually has begun by age four. Family home evening provides a special opportunity to do this.

2. A parent should dispel any fear the child may have relative to the mechanics of the baptismal ceremony (such as being immersed in water, or how the child should stand, or what he or she will be wearing). These explanations should be made well in advance of the ceremony itself.

3. Enthusiasm and anticipation for the event should be built by emphasizing the importance of the forthcoming eighth birthday.

4. Parents could take advantage of the opportunity to invite the child to chat quite formally and confidentially about the magnitude of the responsibility and the blessings of Church membership. Most children who are eight years old respond very favorably to the feeling of importance he or she receives from this special attention. These conversations provide a fine opportunity for parents to answer questions about the principles of the gospel, to insure that the child has sufficient knowledge of the ordinance, and to express love and appreciation for the fine life the child has lived up to that point. Parents could indicate verbally how proud they are of the child and what it means to them that he or she would be worthy to be baptized.

5. Help the child feel personally responsible for preparing himself or herself for the interview with the bishop in order to receive a recommend for baptism.

6. Go to the baptismal services as an entire family. Ideally, the father, if he holds the priesthood, will be able to perform the ordinance himself. This fact adds meaning to the ceremony and to the family experience.

7. Build a family tradition by doing something special to commemorate the event. One family of moderate means plans that following the baptism of each child, the entire family has the relatively rare experience of going to a local cafe for a night out, with the newly-baptized child having the honor of selecting the place and the menu.

8. Emphasize the scriptures and the need for gospel study. One set of parents debated about the advisability of presenting their eight-year-old child with a triple combination, thinking that the child might be too young to appreciate these scriptures. They finally decided to make the presentation, and to their surprise the child prized the volume highly and studied from it regularly. Inside the cover, the inscription of parental love in commemoration of the special event of baptism was also very meaningful to the child.

(17-19) Teach Children How to Pray by Praying in the Family

“I hope the Latter-day Saints will not fail to say their prayers, their secret prayers and their family prayers. Children who are reared in homes where they do not have family prayers and secret prayers lose a great deal, and I fear that, in the midst of the world’s confusion, of hurry and bustle, many times homes are left without prayer and without the blessings of the Lord; these homes cannot continue to be happy.” (George Albert Smith, *Sharing the Gospel with Others*, p. 207.)

(17-20) Teach Children to Follow the Living Prophets

“Three thousand miles from this pulpit lives a family who will again do a very special thing following this conference. When the *Ensign* arrives with the conference addresses at their home, the family will immediately read the messages, with the older children reporting on selected addresses.

“But they will do more than read. In family home evenings they will select family and personal goals based upon the conference messages. Their goals are practical: ‘Remember grandmother in our daily prayers, memorize a Church hymn, review our family preparedness, do the Lord’s thing in his way—not ours, bring a nonmember to church.’ They will discuss their goals, pray about them, and review them frequently. Is there any wonder why

the father says: ‘Our family regards general conference as the Lord’s list of things we should be concentrating on. It has meant more to us and our children than words can say.’

“Brothers and sisters, how much are the instructions of this conference going to mean to us? How much will they mean to us as parents? As officers and teachers? As home teachers and visiting teachers?” (J. Thomas Fyans in *CR*, Oct. 1974, pp. 89-90; see also “Making Conferences Turning Points in Our Lives,” *Ensign*, Nov. 1974, p. 63.)

(17-21) Parents Should Seek to Make the Sacrament Meaningful to Their Children

Where we are given weekly opportunity to participate in the sacrament with a minimum of ritual, a challenge presents itself to make this ordinance more meaningful in the life of a child. The meaning of all ordinances generally increases over the years as one matures in the gospel.

What can parents do to help the child appreciate more fully the meaning of the sacrament?

1. From the beginning, parents should set the example of reverence and attitude. Then, as the sacrament is being passed to the members of the Church, the child can more readily see that this is a deeply spiritual and worshipful time of the week.

2. As early as possible, the child can be taught to partake of the bread and water properly, with some simply stated instructions regarding the purpose of the sacrament.

3. Parents should emphasize the importance of the sacrament in sacrament meeting. Some parents make the mistake of asking, in the hearing of their children, “What is on the program tonight? I hope it’s not the high council again!” Occasionally, parents bemoan the prospect of the meeting’s being boring, rather than teach their children that regardless of the program and the speakers, the sacrament of the Lord’s supper will be blessed and passed to the members by those who hold the priesthood authority. This alone constitutes adequate reason for going. Parents might say, as Matthew Cowley’s father used to say to his children, “Come, children, *let’s go partake of the sacrament*,” rather than “Let’s go to church.”

4. Parents should by their own attitudes teach courtesy and respect for those who speak and show their children that we can learn something from everyone.

5. Parents should help children enlarge their appreciation of what the Savior did for us by teaching in an impressive way about his life and his magnificent spirit of love and self-sacrifice. It is

appropriate to think about these things during the sacrament service as we covenant to keep the Lord's commandments.

6. Parents should remind their children that during the time when the sacrament is being passed they should be quiet so that there will be a spirit of reverence in the meeting. If a child cries and disturbs other members of the family and congregation, he should be taken from the meeting.

(17-22) Parents Should Teach Children About Their Sexual Powers and How They Should Be Used

"We believe that serious hazards are involved in entrusting to the school the teaching of this vital and important subject to our children. This responsibility cannot wisely be left to society, nor the schools; nor can the responsibility be shifted to the Church. It is the responsibility of parents to see that they fully perform their duty in this respect." (*Priesthood Bulletin*, June 1971, p. 3.)

(17-23) The Goal of a Temple Marriage Should Be Placed Within the Heart of All Children

"In this day, the fashions, the sham, the pretenses, and the glamour of the world have badly distorted the holy concept of home, and marriage, and even the marriage ceremony itself. Blessed is the wise mother who paints a living picture to her daughter of a sacred scene in an exquisite, heavenly sealing room where, shut out from all that is worldly, and in the presence of parents and intimate family friends, a beautiful, youthful bride and groom clasp hands across a holy altar. Thank God for that mother who shows her daughter that here, nearest to heaven on earth, heart communes with heart, in a mutuality of love that begins a oneness which defies the ravages or hardship, heartaches, or disappointments to destroy, and supplies the greatest stimulus for life's highest attainments!" (Harold B. Lee, "My Daughter Prepares for Marriage," *Relief Society Magazine*, June 1955, p. 351, as quoted in *CR*, Apr. 1957, p. 24.)

(17-24) Successful Marriage Can Best Be Taught by Example

"Children carry with them into their future homes the effects of the daily atmosphere which pervaded the homes of their youth. If the homes of their childhood were happy and harmonious, filled with love, kindness, tenderness, loyalty, and laughter, they will strive to establish similar homes of their own. The seeds of success or failure in marriage are often sown in the homes

of the parents of the young people who are to be the brides and grooms of the future. . . .

"But in addition to the atmosphere of the home in which the children are raised, there should be forthright, frank, and persistent pre-marital instruction by the parents. . . .

"The responsibility of training our young people for the most challenging, most beautiful, and potentially the most permanent and rewarding of all human relationships, rests primarily with the parents." (Hugh B. Brown, *You and Your Marriage*, pp. 50-51.)

(17-25) Children Should Learn to Reverence the Priesthood

"Another great and important duty devolving upon this people is to teach their children, from the cradle until they become men and women, every principle of the gospel. . . . Teach them to love their fellowmen, and especially to love their fellow members in the Church that they may be true to their fellowship with the people of God. Teach them to honor the Priesthood, to honor the authority that God has bestowed upon his Church for the proper government of his Church." (Smith, *Gospel Doctrine*, pp. 292-93.)

(17-26) Parents Must Teach Their Children the Importance of Work

"Train your children to work. I believe in the gospel of work. Train them to assume responsibility. Provide opportunity for service to one another and to their parents. Chores are blessings in overalls. Their value remains long after the duty is done." (A. Theodore Tuttle in *CR*, Apr. 1970, p. 87.)

THE TECHNIQUES OF TEACHING

(17-27) Gospel Truths Are Best Taught by Example

"In the early days of our marriage, I spent many happy hours in the home of my wife's parents, Charles and True Dixon. There I met June's maternal grandmother, Adelaide White Call. Then a widow about eighty-five years of age, Grandma Call was a survivor of what older people called 'the exodus.' She had been among those valiant Latter-day Saints expelled from northern Mexico in 1912. Now her sons and daughters were living throughout the United States. In her later years, they helped her locate in Utah County, near June's parents.

"During my visits, I saw the gentleness and love and concern with which the Call children

and their companions looked after this older parent. They visited her frequently. My wife's mother looked in on her every day and often had her in their home. They made her part of every occasion in which she desired to participate, and they gave her every consideration and respect. They cared for her every need when she was ill. Surely, I said to myself, these Call children honor their mother.

"It has been about forty years since I saw that honor given. Now I see its effects. I see June and her brother and sisters honoring their mother as they saw their mother honoring her own mother. . . .

"I am grateful for this example and for this principle, especially when I anticipate the effect of having our daughters and sons observe how their mother honors her mother." (Dallin H. Oaks in *CR*, Apr. 1991, p. 20; see also "Honour Thy Father and Thy Mother," *Ensign*, May 1991, p. 17.)

(17-28) Scriptural Study Is an Important Teaching Tool

"As I have traveled to the stakes of the Church, I have found many dedicated parents who gather their families about them daily to study the revelations of the Lord as recorded in the holy scriptures. I remember one family of 12 children who studies together daily in two groups, one for the older children and another for the younger children in their family. Think of the time and effort this has taken over the years. Think how the blessings to this family have multiplied, as many of their children have now reached adulthood and are raising young families of their own.

"I was in another home where ten children, all young, were given a daily treat of the scriptures. I know of a mother, alone, with four children. She has them get ready early for bed and reads to them from the scriptures before they go to sleep each night. What a blessing for thoughtful parents to shower on their most important responsibility, their little ones. There shouldn't be—there mustn't be—one family in this Church that doesn't take the time to read from the scriptures every day. Every family can do it in their own way. I have a testimony of this." (H. Burke Peterson in *CR*, Apr. 1975, p. 79; see also "Help for Parents," *Ensign*, May 1975, pp. 53–54.)

(17-29) Children Should Be Provided with a Home Library

"It is within our power to guide our youth in their reading and to cultivate in their hearts a desire for *good books*. It is most unfortunate

where a person is not possessed with the desire for good reading. The reading habit, like charity, should begin at home. *It is the duty of every parent to provide in his home a library of suitable books to be at the service of the family.* The library need not be large, nor the books of the most expensive binding, but there should be a well chosen variety of the most select that can be obtained.

"Children should be encouraged in the home to read and be instructed in the value of good books and how to discriminate between the good and the bad in literature." (Joseph Fielding Smith, *Doctrines of Salvation*, 3:203–4.)

THE VITAL TEACHING CONTRIBUTION OF FAMILY HOME EVENING

(17-30) The First Presidency Has Long Urged the Establishment of Family Home Evenings

"We advise and urge the inauguration of a 'Home Evening' throughout the Church, at which time fathers and mothers may gather their boys and girls about them in the home and teach them the word of the Lord. They may thus learn more fully the needs and requirements of their families; at the same time familiarizing themselves and their children more thoroughly with the principles of the Gospel of Jesus Christ. This 'Home Evening' should be devoted to prayer, singing hymns, songs, instrumental music, scripture-reading, family topics and specific instruction on the principles of the Gospel, and on the ethical problems of life, as well as the duties and obligations of children to parents, the home, the Church, society and the Nation. For the smaller children appropriate recitations, songs, stories and games may be introduced. Light refreshments of such a nature as may be largely prepared in the home might be served.

"Formality and stiffness should be studiously avoided and all the family should participate in the exercises.

"These gatherings will furnish opportunities for mutual confidence between parents and children, between brothers and sisters, as well as give opportunity for words of warning, counsel and advice by parents to their boys and girls. They will provide opportunity for boys and girls to honor father and mother, and to show their appreciation of the blessings of home so that the promise of the Lord to them may be literally fulfilled and their lives be prolonged and made happy. . . .

"If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be

developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them.” (The First Presidency [Joseph F. Smith, Anthon H. Lund, Charles W. Penrose], *Improvement Era*, June 1915, pp. 733-34.)

(17-31) The Primary Responsibility for Family Home Evening Rests with the Father

“In the great Home Teaching Program and Family Home Evenings, the responsibilities lie first and properly on the head of the father. The wife will assist. What true father would shirk this great privilege? What father would shift the planning, organizing, conducting such family programs? What dutiful father would evade this teaching, opportunity, and responsibility?” (Spencer W. Kimball in *CR*, Apr. 1965, p. 64.)

(17-32) Family Home Evening Can Be a Shield Against the Evil of the World

“I like to compare the home evening, family prayer, and other associated activities of the Church for the saving of the family, when they are conscientiously carried out, with an umbrella. If the umbrella is not opened up, it is little more than a cane and can give little protection from the storms of nature. Likewise, God-given plans are of little value unless they are used.

“The umbrella spread out makes the silken material taut. When the rain falls, it runs off; when the snow falls, it slides off; when the hail comes, it bounces off; when the wind blows, it is diverted around the umbrella. And in like manner, this spiritual umbrella wards off the foes of ignorance, superstition, skepticism, apostasy, immorality, and other forms of godlessness.” (Spencer W. Kimball in *CR*, Oct. 1969, p. 23.)

EFFECTIVE FAMILY COMMUNICATION REQUIRES PARENTAL LOVE

(17-33) Love and Not Anger Will Draw Children to Their Parents

“Now, this is the thought that I desire to express: Fathers, if you wish your children to be taught in the principles of the gospel, if you wish them to love the truth and understand it, if you wish them to be obedient to and united with you, love them! and prove to them that you do love them by your every word or act to them. For your own sake, for the love that should exist between

you and your boys—however wayward they might be . . . when you speak or talk to them, do it not in anger, do it not harshly, in a condemning spirit. Speak to them kindly; get them down and weep with them if necessary and get them to shed tears with you if possible. Soften their hearts; get them to feel tenderly toward you. Use no lash and no violence, but argue, or rather reason—approach them with reason, with persuasion and love unfeigned. . . . get them to feel as you feel, have interest in the things in which you take interest, to love the gospel as you love it, to love one another as you love them; to love their parents as the parents love the children. You can’t do it any other way.” (Smith, *Gospel Doctrine*, p. 316.)

(17-34) Parental Care and Communication Is Especially Important During the Adolescent Years of Their Children

“Parents, live close to your children and more particularly during the adolescent years while they are in the process of growing up and experiencing physical changes, and also new and strange emotions that they do not fully understand. It is a critical period in their lives, when a constant counseling and stabilizing influence is so needful and helpful. It is a time for them to learn about the strange feelings that motivate their lives and actions. There are developing within them emotional disturbances and conflicts difficult to control, and if the knowledge and help they require cannot be obtained from parents, youth may solicit help from undesirable sources or from associates whose knowledge and sense of values are as immature and unsound as their own. Here lies a serious danger and pitfall that must be avoided.” (Delbert L. Stapley in *CR*, Oct. 1956, p. 121.)

A HEALTHY HOME REQUIRES DISCIPLINE

(17-35) Children Need Guidance and Discipline

“Don’t let us be fooled or misled by the claim extant in the world today that restraints and conventions are damaging to the psyche of a child. In promoting a permissive and unrestricted society, they would have a child undisciplined for misbehavior. This is a false premise. . . .

“Children do not learn by themselves how to distinguish right from wrong. Parents have to determine the child’s readiness to assume responsibility and his capacity to make sound decisions, to evaluate alternatives, and the results of doing so. While we are teaching them, we have the responsibility to discipline them and to see that they do what is

right.” (N. Eldon Tanner in *CR*, Apr. 1973, p. 58; see also “Thou Mayest Choose for Thyself,” *Ensign*, July 1973, p. 8.)

(17-36) Rules Give Security

“Rules give children security. They are sure of the boundaries within which they may move and they know that parents care enough to say ‘no’ or ‘you must’ at times. And children need firmness concerning these rules. They cannot be sure of the boundaries if sometimes they are there and sometimes they are not. Older children may sometimes rebel at restrictions, but if the rules are rational and few, they will also feel a degree of safety in having limits. When a restriction is made in the interest of the child and when it is handled with sympathy or some degree of humor, both parent and child usually come through feeling good about it.” (Blaine R. Porter, *The Latter-day Saint Family*, pp. 260-61.)

(17-37) Discipline During Early Childhood Is Crucial

“I believe that during [the first five years of childhood] the parents sow the seeds of obedience or disobedience. Some of us fill that period of child life with too many don’ts, failing to make the child realize that a request from father, a request from mother should be complied with. Mother says: ‘Don’t touch that,’ to the little child. The little child toddles along and touches it. What is the result? The seeds of disobedience are sown. You don’t have to punish the little child. Lovingly, kindly, but firmly, teach the child that there are rules in the house which should be obeyed. Mothers, fathers, treasure sacredly and sense keenly your responsibility to the child during those first five plastic years of his life.” (David O. McKay in *CR*, June 1919, p. 78.)

(17-38) The Tongue Is Often More Effective than the Lash

“When I was a child, somewhat a wayward, disobedient little boy—not that I was wilfully disobedient, but I would forget what I ought to do; I would go off with playful boys and be absent when I should have been at home, and I would forget to do things I was asked to do. Then I would go home, feel guilty, know that I was guilty, that I had neglected my duty and that I deserved punishment.

“On one occasion I had done something that was not just right, and my mother said to me: ‘Now, Joseph, if you do that again I shall have to

whip you.’ Well, time went on, and by and by, I forgot it, and I did something similar again; and this is the one thing that I admired more, perhaps, than any secondary thing in her; it was that when she made a promise she kept it. She never made a promise, that I know of, that she did not keep.

“Well, I was called to account. She said: ‘Now, I told you. You knew that if you did this I would have to whip you, for I said I would. I must do it. I do not want to do it. It hurts me worse than it does you, but I must whip you.’

“Well, she had a little rawhide, already there, and while she was talking or reasoning with me, showing me how much I deserved it and how painful it was to her, to inflict the punishment I deserved, I had only one thought and that was: ‘For goodness’ sake whip me; do not reason with me,’ for I felt the lash of her just criticism and admonition a thousand fold worse than I did the switch. I felt as if, when she laid the lash on me, I had at least partly paid my debt and had answered for my wrong doing. Her reasoning cut me down into the quick; it made me feel sorry to the very core!

“I could have endured a hundred lashes with the rawhide better than I could endure a ten-minutes’ talk in which I felt and was made to feel that the punishment inflicted upon me was painful to her that I loved—punishment upon my own mother!” (Smith, *Gospel Doctrine*, pp. 317-18.)

(17-39) Discipline Must Be Balanced with Love

“A convert to the Church once said, ‘As a father I believed in caning my children. The slightest infraction of a rule was answered with prompt physical punishment. Then the gospel came into our home. I saw my children in a new light. They were my children, yes, but they were also children of our Eternal Father. How could I abuse a child of God? I began to develop an entirely new point of view toward my children, and they reciprocated with a new attitude toward me.

“‘Do we have discipline in our home? Yes, but of an entirely different kind. We are no longer adversaries. There are still some penalties for wrongdoing, but such penalties are of a different nature and are accepted as properly deserved, and not resented with bitterness as they once were. Now there is respect for one another, and more than that, love. What a difference the gospel makes.’ he concluded.

“‘Yes,’ I added, ‘what a difference the gospel makes when it is accepted and lived.’” (Gordon B. Hinckley in *CR*, Apr. 1972, p. 78; see also “What Will the Church Do for You, A Man?” *Ensign*, July 1972, p. 72.)

(17-40) Discipline Must Be Consistent

“The most disturbing situation is that in which the child does not know what he can count on. Inconsistency and unpredictability are fairly sure producers of maladjustment. It is far more important for mental health to be consistent in controlling the behavior of children than it is to use any particular type of control. Under a consistent environment, children will rather readily adapt themselves, and learn to thrive.” (Asahel D. Woodruff, “Homes for Growing Children,” in *Young Marrieds Manual: Philosophy of the Latter-day Saint Home*, 1959-1960, p. 167.)

CHILDREN MUST BE RECOGNIZED AS INDIVIDUALS WITH AGENCY

(17-41) Force Is Not God’s Prescription

“Men are not in the habit of being driven; they are not made that way.

“This is not the way that God intended, in the beginning, to deal with his children—by force. It is all free love, free grace. The poet expressed it in these words:

Know this that every soul is free,
To choose his course and what he’ll be;
For this eternal truth is given,
That God will force no man to heaven.

“You can’t force your boys, nor your girls into heaven. You may force them to hell, by using harsh means in the efforts to make them good, when you yourselves are not as good as you should be. The man that will be angry at his boy, and try to correct him while he is in anger, is in the greatest fault; he is more to be pitied and more to be condemned than the child who has done wrong. You can only correct your children, by love, in kindness, by love unfeigned, by persuasion, and reason.” (Smith, *Gospel Doctrine*, pp. 316-17.)

(17-42) Children Respond to Praise

“Children respond favorably to praise. Let me give you an example. The first and only year I taught school, the principal came into my room the first day, which was midyear, and, pointing out a child twelve years of age, he said, before the whole roomful of pupils: ‘You’ll have to watch out for that boy; he is the worst boy in school. He drove Miss B. away by throwing a bottle of ink at her.’

“What a blow for the boy, and for me, too! I thought, ‘Now Earl will show me that that record is true by being his worst. I’ll try to nip it in the bud.’

“I wrote a little note, saying: ‘Earl, I think the principal was mistaken about your being a bad boy. I trust you and know you are going to help me make this room the best in school.’ As I walked down the aisle I slipped it to him without anyone noticing. I saw his face light up, and afterwards his mother told me that he brought the note home and said in an excited tone: ‘Read this, mother, but don’t destroy it, for I want to wear it next to my heart.’ He was one of my best-behaved boys the remainder of the year. Praise brings good results, not cruel criticism nor abuse.” (Emma Rae McKay, “*The Art of Rearing Children Peacefully*,” Address given to Brigham Young University Women, 12 Apr. 1951, pp. 10-11.)

(17-43) Parental Communication Can Answer Personal Needs As Well As Teach

“It is important also to keep the avenues of communication open. It is wonderful when a father or a mother will sit down with a son or a daughter and discuss a personal problem (and they have their problems, which, if we are wise, we will not minimize). There are pressures, and enticements, and even unjust accusations against which our sons and daughters need to be fortified. It is even more wonderful when, because of the love and closeness that exists, children feel no hesitancy in taking their problems to their parents.

“In such heart-to-heart talks, parents will help to set objectives for their children, such as:

- “1. A desire and determination to live clean, virtuous lives
- “2. A desire to associate with those who have their same high standards and ideals
- “3. A determination (for boys) to live so they may receive the priesthood in worthiness
- “4. To prepare for and be worthy of being called on missions, perhaps establishing a savings account early in life for this purpose
- “5. A determination to gain an education, to learn a trade or a profession, or to master a skill (and teach them the joy of working)
- “6. To prepare to be worthy and desirous of marriage in the temple, thus doing things the Lord’s way
- “7. To prepare to become, in their own right, successful homemakers” (Christiansen in *CR*, Apr. 1972, p. 43; see also “Successful Parenthood,” p. 55.)

(17-44) Freedom and Responsibility Should Be Taught in the Home

As steadily and rapidly as the child's growing capacities, maturity, and sense of responsibility will allow, he should be given the opportunity to make personal decisions. This should especially apply to such things as hobbies, interests, matters of personal taste, and the selection of a vocation or a profession. A wise parent, of course, will not completely withdraw. Counsel will be extended and standards will be maintained. But the parent's influence will become less direct; rules will become fewer and less arbitrary; and a child's decision-making, as he demonstrates his responsibility, will expand. Free agency—the relationship between freedom and responsibility—is one of God's most important laws. It must be lived and taught in the home.

PROVIDING FOR THE FAMILY

(17-45) Parents Have the Obligation to Provide for Their Families

“It is the obligation of everyone to work.

“The obligation to sustain one's self was divinely imposed upon the human race at the very beginning. ‘In the sweat of thy face shalt thou eat bread, till thou return unto the ground: . . .’ (Gen. 3:19.) In these words the Lord Himself gave to Adam and Eve, as they left the garden of Eden, the economic law under which people are to live their lives upon the earth. . . .

“Second, husbands have a divinely imposed duty to *support their wives*.

“‘Women’, says the Lord, ‘have claim on their husbands for their maintenance, until their husbands are taken. . . .’ (D&C 83:2.)

“Third, parents have a like *responsibility to care for their children*.

“Paul was specific and emphatic about this.

“‘. . . if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.’ This he wrote to Timothy. (1 Tim. 5:8.)

“In this dispensation the Lord has said, ‘All children have claim upon their parents for their maintenance until they are of age.’ (D&C 88:4.)” (Marion G. Romney in *CR*, Oct. 1974, pp. 166-67.)

(17-46) What Should Parents Be Obligated to Provide for Their Children?

Parents are obligated to provide their children with a nutritious diet, with clothing, and with shel-

ter. But proper parental care involves more than just maintaining life. It also means providing a homelife that radiates warmth and security. In addition, homes should encourage desirable educational, recreational, and cultural activities. In providing such a home environment, there is the problem defining what actually is essential. This is particularly difficult to determine when considering clothing and shelter. In some societies both clothes and home furnishings affect young people socially. Children desire to be “stylish,” particularly in their adolescence. Parents would be wise to be aware of this, but it is not at all necessary to be indulgent or lavish. Good taste, cleanliness, and Church standards are always the most important considerations.

(17-47) Parents Should Encourage Proper Recreation

“The character and variety of our amusements have so much to do with the welfare and character of our young people that they should be guarded with the utmost jealousy for the preservation of the morals and stamina of the youth of Zion.

“In the first place they should not be excessive; and young people should be discouraged from giving themselves up to the spirit and frivolity of excessive mirth. . . . They should be trained to appreciate more and more amusements of a social and intellectual character. Home parties, concerts that develop the talents of youth, and public amusements that bring together both young and old, are preferable to the excessive practice of dancing.

“In the second place, our amusements should be consistent with our religious spirit of fraternity and religious devotion. In too many instances the ball room is devoid of our supplication for Divine protection. . . .

“In the third place, our amusements should interfere as little as possible with the work of school. . . . It is very desirable that the early education of our young people should be carried on with as little interruption as possible. . . .

“Lastly, it is to be feared that in many homes, parents abandon all regulation respecting the amusement of their children, and set them adrift to find their fun wherever and whenever they can. Parents should never lose control of the amusements of their children during their tender years, and should be scrupulously careful about the companionship of their young people in places of amusements.” (Smith, *Gospel Doctrine*, p. 321.)

(17-48) Cultivate Within Children a Taste for the Best

“A better tomorrow begins with the training of a better generation. This places upon parents the responsibility to do a more effective work in the rearing of children. The home is the cradle of virtue, the place where character is formed and habits are established. . . .

“You know that your children will read. They will read books and they will read magazines and newspapers. Cultivate within them a taste for the best. While they are very young, read to them the great stories which have become immortal because of the virtues they teach. Expose them to good books. Let there be a corner somewhere in your house, be it ever so small, where they will see at least a few books of the kind upon which great minds have been nourished.

“Let there be good magazines about the house, those which are produced by the Church and by others, which will stimulate their thoughts to ennobling concepts. Let them read a good family newspaper that they may know what is going on in the world without being exposed to the debasing advertising and writing so widely found. When there is a good show in town, go to the theater as a family. Your very patronage will give encouragement to those who wish to produce this type of entertainment. And use that most remarkable of all tools of communication, television, to enrich their lives. There is so much that is good, but it requires selectivity. . . .

*“Let there be music in the home. If you have teenagers who have their own recordings, you will be prone to describe the sound as something other than music. Let them hear something better occasionally. Expose them to it. It will speak for itself. More of appreciation will come than you may think. It may not be spoken, but it will be felt, and its influence will become increasingly manifest as the years pass.” (Gordon B. Hinckley, “Opposing Evil,” *Ensign*, Nov. 1975, p. 39.)*

MAINTAINING CONTACT WITH OLDER CHILDREN

(17-49) Marriage Changes but Does Not End the Relationship Between Children and Parents

“Certainly a now-married man should cleave unto his wife in faithfulness, protection, comfort, and total support, but in leaving father, mother and other family members, it was never intended that they now be ignored, abandoned, shunned, or deserted. They are still family, a great source of strength, a refuge, a delight, and an eternal unit.

Wise parents, whose children have left to start their own families, realize their family role still continues, not in a realm of domination, control, regulation, supervision, or imposition, but in love, concern, and encouragement.” (Marvin J. Ashton in *CR*, Oct. 1973, pp. 130-31; see also “He Took Him by the Hand,” *Ensign*, Jan. 1974, p. 104.)

(17-50) Marriage Commences a New Family Unit That Must Be Respected by In-Laws

“First of all, today, as you [any young couple] are sealed for time and all eternity, you become a separate family on the records of the Church, and that is a separation in a very real sense. All of the ties that have bound you to your father and mother to this point we undo today. We untie them all and we rearrange a few of them. Many of them we leave permanently untied. That is why your mothers will be crying today. Mothers always weep at weddings. This is one of the reasons. They have others, but this is probably the more significant of them all, because they know, in a very real sense, that they are losing and that they should lose you, as you become a separate family on the records of the Church.

“I would hope that your parents would use some real restraint in reference to the two of you, that they will regard you as a separate family. I hope they will see you splashing around in the water—not drowning, but splashing—and have the courage and restraint so as not to encumber you with help, but to just let you find your own way. If you are drowning, that is a different matter. I should hope that they would throw you a life line and tie it to the shore somewhere, and then not forever stand around to try to direct your activities. . . .

“My young sister, you have had some very choice, intimate, cherished times with your mother, talking over things that are sacred and personal. Now all of these moments belong to your husband, and only rarely and on superficial things would you have to run back to mother—maybe for an occasional recipe or a remedy, but on all the sacred and deep and important problems you belong to one another and you solve them between the two of you.

*“I would like to mention a statement from President Hugh B. Brown, in the book, *You and Your Marriage*. . . . Let me read a quotation of interest to the two of you, and you might call this to the attention of your in-laws, who not infrequently become out-laws with reference to the marital happiness of a young couple.*

“As each new marriage craft sets sail, there should be a warning call which is familiar to all ocean travelers: “All ashore that’s going ashore.” Whereupon all in-laws should get off the matrimonial boat and return only at infrequent intervals, and then only as invited guests for brief visits.” (p. 138.)

“The Lord has said that, for this cause, ‘Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh.’ (Genesis 2:24.) So this day you become a separate family on the records of the Church, and that separation and the degree to which it is respected is basic with reference to your future happiness.” (Boyd K. Packer, “Family Togetherness—The Core of the Church,” BYU Education Week Devotional Address, 13 June 1963, pp. 3-4.)

(17-51) Prayer Can Continue to Bind Mature Children with Their Parents

“No man ever had a better father than did I, and I hope that I will always honor his good name. My widowed mother is among you in the television audience, and I am sure that she weeps. Many times in my childhood I have happened upon her on her knees, praying for her five sons, and I wish to tell her that this son continues to need her faith and prayers.” (James E. Faust in *CR*, Oct. 1972, p. 90; see also “To Become One of the Fishers,” *Ensign*, Jan. 1973, p. 81.)

(17-52) Families’ Traditions Unite Families

“I could recount many family traditions, many of which are carrying down to the third and fourth generations in our family. On Christmas Eve we have a special family gathering. It is my pleasure to read the Christmas story as found in Luke, and then the children and grandchildren dramatize the story. The children love to act the parts. Last Christmas President Kimball dressed in a costume we had brought from Palestine, representing Joseph, while I dressed in the typical native dress of a Jewish woman, which we had also brought from Jerusalem, and represented Mary. I am sure our grandchildren and great-grandchildren will long

remember the story which they then acted out of the first Christmas Eve.” (Sister Spencer W. Kimball in *Denmark, Finland, Norway and Sweden Area Conference Report*, Aug. 1974, p. 58.)

(17-53) Family Organizations and Frequent Reunions Promote Family Unity

“Church members who are descendants of common ancestors should form *family organizations*. These organizations serve four particular purposes:

“1. They create family solidarity and honor the patriarchal system. Desires to work righteousness are enhanced, and members of the rising generations are encouraged to keep the commandments and look forward to temple marriages and the fulness of the blessings of the priesthood.

“2. They make it possible for large groups of saints, having a common purpose, to pool their skills and means in organized genealogical research. Incident to this research the preparation of family histories is a proper and desirable enterprise.

“3. They keep current family genealogical data.

“4. They make recreational opportunities available to groups bound together by a common tie. . . .

“In keeping with the spirit of love and unity which should always exist in Latter-day Saint families, it is proper for families, both large and small, to hold frequent *family reunions*. Regular family organizations, as an aid in carrying out their important work, should hold these affairs from time to time.” (Bruce R. McConkie, *Mormon Doctrine*, p. 274.)

(17-54) SUMMARY

Ideal homes and warm family relationships will not be established effortlessly, overnight. Ideal parents are not “created,” but rather are the products of tireless effort. Principles must be learned and then placed into practice. Mistakes must be corrected. There must be constant striving. But where there is effort, blessings and rewards also accrue. The conscientious parent will experience a taste of heaven, for the responsibilities of parenthood are a training for the divine.





(18-1) INTRODUCTION

Life is full of practical demands and challenges for families. While some have more than enough financial resources to live in comfort, others do not. All families at one time or another face emergencies, and it is important to be prepared. Time conflicts are real in a world which requires men and women to give serious attention to many important duties. The wise Latter-day Saint has a clear understanding of his personal priorities and governs his life accordingly. He realizes that he is part of a family which is larger than his wife and children, that his elderly parents need and deserve his time and consideration.

The gospel of Jesus Christ is our greatest aid in meeting the practical demands of everyday living. It clearly teaches the need for us to balance personal desires with the needs and desires of those whose lives touch our own. It suggests the careful ordering of priorities in accordance with gospel guidelines and prescribes principles for achieving the greatest happiness in life. Those who adhere to gospel guidelines literally build for themselves celestial homes on earth and eternal kingdoms hereafter.

ESTABLISHING LIFE'S PRIORITIES**(18-2) "Which Is More Important: Prayers or Apricots?"**

"Recently, I came across a talk which had been given by one of my own daughters to a group of mothers and daughters, in which she related an experience with her firstborn son. In this talk she related this experience, and I quote:

"Many years ago when our oldest son was a very little boy I found myself, one warm summer night after supper, frantically, trying to finish canning some apricots. I am sure that you all know the scene, you young mothers. Everything has happened during the day to keep you from getting to that project and finishing it. And now with the baby settled for the night and your husband off to his meeting on time, your little three- and four-year-olds are all but finished getting their pajamas on and getting ready for bed; you think well, now, I will get to those apricots. You realize that they are ripening fast and you realize that they are just not going to last until morning.

"This was the situation I found myself in that night, so I was beginning to pit them when my two little boys appeared in the kitchen and announced that they were ready to say their prayers. In desperation and not wanting to be interrupted for the umpteenth time, I said to them, very quickly, "Now boys, why don't you just run in and say your prayers alone tonight and mother will just keep working with these apricots."

"But David, the older of the two, planted his little feet firmly in front of me and asked, not unkindly, "But mommy, which is more important, prayers or apricots?" . . .

"What a lesson in priorities that little boy taught his mother. Prayers should come before apricots!

"Now, you husbands, remember that the most important of the Lord's work that you will ever do will be the work you do within the walls of your own home. Home Teaching, bishopric's work, and other Church duties are all important, but the most important work is within the walls of your home." (Harold B. Lee, *Decisions for Successful Living*, pp. 247-49.)

(18-3) "I'm Raising Boys and Not Cows"

"While we were growing up in a small community, my father saw the need for my brother and me to learn the principle of work. As a result, he put us to work on a small farm on the edge of town where he had been raised. He ran the local newspaper, so he could not spend much time with us except early in the morning and in the evening. That was quite a responsibility for two young teenagers, and sometimes we made mistakes.

"Our small farm was surrounded by other farms, and one of the farmers went in to see my father one day to tell him the things he thought we were doing wrong. My father listened to him carefully and then said, 'Jim, you don't understand. You see, I'm raising boys and not cows.' After my father's death, Jim told us his story. How grateful I was for a father who decided to raise boys, and not cows. In spite of the mistakes, we learned how to work on that little farm, and I guess, although they didn't say it in so many words, we always knew we were more important to Mother and Father than the cows or, for that matter, anything else." (Loren C. Dunn in *CR*, Oct. 1974, p. 12; see also "Our Precious Families," *Ensign*, Nov. 1974, p. 11.)

IN WHAT ORDER SHOULD OUR PRIORITIES BE PLACED?

(18-4) First Ourselves, Then Our Family, Then the Church, Then Our Work

“Most men do not set priorities to guide them in allocating their time and most men forget that the first priority should be to maintain their own spiritual and physical strength; then comes their family; then the Church and then their professions, and all need time.” (Harold B. Lee, as cited in *Bishop’s Training Course and Self Help Guide*, sec. 2, p. 7.)

(18-5) Our First Obligation Is to Exalt Ourselves

“We have these two great responsibilities—every man holding the priesthood—first, to *seek our own salvation*; and, second, our duty to our fellow men. Now I take it that my first duty is, so far as I am individually concerned, to seek my own salvation. That is your individual duty first, and so with every member of this Church.” (Joseph Fielding Smith, *Doctrines of Salvation*, 2:145.)

(18-6) We Need to Find Time for Our Eternal Companion

“The Lord says in definite terms: ‘Thou shalt love thy wife with *all thy heart*, and shalt cleave unto her and *none else*.’ (D&C 42:22. Italics added.)

“The words *none else* eliminate everyone and everything. The spouse then becomes pre-eminent in the life of the husband or wife and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse. We sometimes find women who absorb and hover over the children at the expense of the husband, sometimes even estranging them from him. This is in direct violation of the command: *None else*.” (Spencer W. Kimball, *The Miracle of Forgiveness*, p. 250.)

(18-7) Building Our Children into Our Lives

“My father was a stake president for twenty years. He was installed when I was six and released when I was twenty-six. I can hardly remember a time in my youth when he was not stake president. He had a very large stake, and it took a great deal of his time.

“In addition to this, he was a newspaper editor, and there were also great demands here as far as deadlines and other work that simply could not be

put off. I can remember that a seventeen-, eighteen-, or nineteen-hour day was not unusual for him. While this could have created difficulties with us as children and our relationship with our father, surprisingly it did not.

“In reflecting back to see what he did to keep us close to him, even though he had virtually no time to spend with us, I believe it was his ability to build us into his life. Even on the run, he knew what we were doing and was vitally interested and cared. The questions he would ask and the comments he would make let us know that he was proud of us and interested in us and followed us although he could not always be with us.

“I also remember that no matter how tired he and Mother must have been, they never went to sleep until we were in. When I was the only one left at home, he was in the habit of not holding family prayer until I came home, even though he and Mother would be in bed. In situations like that he always called on me to pray. I want to tell you that that had quite an impact on how I conducted myself as a youth, when I knew that I was going to have to end my evening at the bedside of my parents in prayer.

“In addition to that, we would have some very profound discussions during those quiet, uninterrupted late night hours. He was always willing to talk if I wanted to talk, no matter what the hour. I would have to say that my father was the greatest man I ever knew, although he didn’t have a great deal of time to spend with me.

“As I look back on it, I realize that although the amount of time we spend is important, probably the more important thing is the ability to build our children into our lives. If we can express sincere interest in them and let them know that we know what is going on, even if we have to do it on the run sometimes, this seems to be far more important than a parent who has more time but somehow does not convey this interest.” (Loren C. Dunn in *CR*, Oct. 1971, pp. 18-19; see also “This Is My Beloved Son,” *Ensign*, Dec. 1971, pp. 48-49.)

(18-8) It Takes Time and Effort to Build Great Family Memories

“Families thrive on *traditions* and the *special rituals* of family life. Celebrating special days and seasons in special ways, working together, enjoying family home evenings and family councils and conversations, deciding upon and preparing for and enjoying holidays together, family meals and prayers—there are so many significant ways to build family traditions that will be remembered. . . .

“In 1926 *The Improvement Era* carried a memorable statement by a college senior concerning thoughts of home and relationships there. Let me read what he wrote about his good home:

“1. I wish I could remember one Fourth of July, or one circus day, or one canyon trip, in which my father had joined us boys, instead of giving us the money and equipment to go, while he and mother stayed home, and made us feel guilty by working while we played.

“2. I wish I could remember one evening when he had joined us in singing, or reading, or tussling, instead of always sitting so quietly with his newspaper by the reading lamp.

“3. I wish I could remember one month, or week, or day even, when he had made purposeful work out of drudgery by planning the farm work with us, instead of merely announcing each morning what that day’s work would be.

“4. I wish I could remember one Sunday when he had bundled us all into the buggy and taken all to church together, instead of staying home while we went in the morning, and leaving us home while he and mother went in the afternoon.

“5. I wish that I could remember just one talk in which we had discussed together the problems and facts that trouble every growing boy, on which his clear and vigorous viewpoint might have shed such light and comfort, instead of leaving me to pick up the facts haphazardly as I might, and to solve the problems as best I could.

“And yet, my conscience would cry shame were I to blame him for no man could ever be more devoted to his family, more anxious for their welfare, more proud of their successes. His example has been a beacon to us. He just didn’t know—and there is the pity of it to me—he just didn’t know that we needed *him*. He didn’t know that we would rather have his companionship than the land he could leave us—that some day, maybe, we might make money for ourselves, but that never can we make for ourselves the memories that might have enriched and mellowed and molded our lives. I can’t see a Fathers and Sons’ outing without a lump in my throat.’ (*Era*, December 1926, p. 145.)” (Marion D. Hanks in *CR*, Apr. 1970, pp. 133-34.)

(18-9) The Church Needs Our Time

“As I travel throughout the Church I am told by the leaders that the most pressing need today is ‘Greater dedication on the part of everyone in building the kingdom.’ In the parables referred to, the price of possession of the hidden treasure and of the pearl of great price is one’s all—complete

dedication. We might ask, ‘How does the Lord interpret “giving our all” or “complete dedication?”’ . . .

“ . . . It means to accept every opportunity to serve. As you accept each call, recognize the tremendous opportunity even though the assignment does not appear to be too important, or you may feel your inadequacy.

“I heard of a young man who in presenting a diamond to his fiancée remarked, ‘it isn’t very large,’ whereupon she replied, ‘it’s as big as we make it.’ So it is with every call to serve that we accept—it’s as big as we make it.” (Franklin D. Richards in *CR*, Apr. 1964, p. 66.)

(18-10) We Need to Find Time to Work

“The Apostle Paul was very critical of those who wouldn’t provide for their families and passed severe judgment on them. He said this:

“‘But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.’ (1 Timothy 5:8.) . . .

“It is important that each of us prepare ourselves in order that we may make a good living for ourselves and our families. It is important that we get a good education, learn a trade, become a specialist, gain experience in whatever way we can that we might be successful in getting our share of this earth’s goods.” (James A. Cullimore, “The Gospel of Work,” *Speeches of the Year*, 1969, pp. 3-5.)

(18-11) We Should Not Let Our Occupation Become All-Consuming

“Now, with reference to your occupation, you are just graduating from college, I understand. You have had some preparation. You have a great interest in your work. I might predict that you will succeed and that you will be a good breadwinner, but let me give you just this one word of warning. Your occupation must become a contributing factor toward the more important objective of building your home and family and not the major objective around which all else must revolve. We readily admit that there are occasions when you must be transferred by your employment and that many of the important things of family life must be geared in a measure to your occupation as the breadwinner, but it ought not to be the all-consuming, the single sole hub around which all that is important to you revolves.” (Boyd K. Packer, “Family Togetherness—The Core of the Church,” *BYU Education Week Devotional Address*, 13 June 1963, p. 9.)

(18-12) What About Personal Hobbies?

“Let me talk to you, too, as the husband, about hobbies. I bring this up and talk to you as the husband more specifically than the wife because it is more often the husband who is the offender here. You will surely have an interest in some hobby; you ought to. But why don't you use moderation? I get a little impatient when I see a man who collects something, or raises something, or is involved in something, and this is more consuming than anything about him, including his family. If it is golfing, flying, boating, horses, or any other hobby, my friend, I urge you to look upon it in moderation, that it does not become an avocation, and it is way down the list with reference to the important things in life. I see many men involved in hobbies, and they are important and useful. Life may well be quite dull without them. But not infrequently we see a man possessed by his hobby, and it is similar to a man who eats teaspoonsful of salt, or pepper, or ginger, or cloves, or nutmeg, or chili powder, and then just tastes now and again of mashed potatoes and the basics. Let your hobby be the flavoring, the spice, the thing that makes life interesting, but do not be possessed by it.” (Packer, “Family Togetherness,” pp. 9-10.)

(18-13) We Need Time Occasionally to Be Alone

One important fact of life that is sometimes overlooked is the need, on occasion, to be alone. When the pressures of life become intense, or when problems requiring immediate solution present themselves, the need to be alone to think things through and to commune with our Father in heaven becomes imperative.

Jesus is our greatest example here as in all other areas of life. When it came time for him to choose his special witnesses who were to represent him to all men, our Savior departed alone “into a mountain to pray, and continued all night in prayer to God.” (Luke 6:12.) On another occasion, following the feeding of the five thousand, Jesus withdrew himself from men to seek again the solitude of the mountains. “And when he had sent the multitudes away, he went into a mountain apart to pray; and when the evening was come, he was there alone.” (Matthew 14:23.)

The need to be alone once in a while, to commune with self and with our Heavenly Father, is a simple fact of life. We would be wise to make time for this important need as often as occasion requires.

HOW SHALL WE BALANCE OUR PERSONAL NEEDS WITH THE NEEDS OF OTHERS?

(18-14) Planning Is the Road on Which Our Accomplishments Travel

“There is one variety of thinking that we call planning. It has been said that planning is the place where man shows himself most like God. Nothing is more Godlike than the planner. He is the one who draws the blueprints for success. He is the organizer, the designer, the originator. He is the one who builds the roadway on which every other accomplishment must travel.” (Sterling W. Sill, *The Strength of Great Possessions*, p. 65.)

(18-15) Time Is Precious and Must Be Budgeted

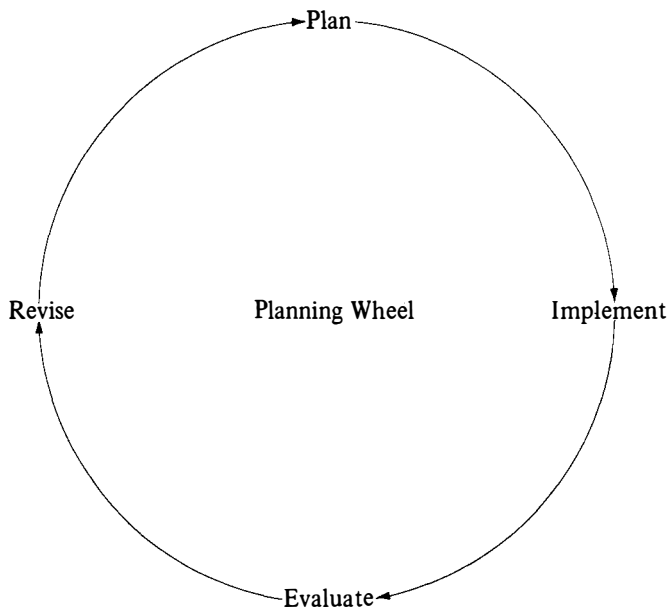
“When one plans properly early in life, one is not going to permit employment or social life or recreation to control and take over, and to make the basic things take a second place. Therefore, time must be budgeted. There will be time for service in the Church organizations and quorums; time for missionary work; time to be a quorum president, auxiliary leader, bishop, Relief Society president, teacher; and time to support the program of the Church in every way.” (Kimball, *Miracle of Forgiveness*, p. 253.)

(18-16) Mutual Planning and Goal Setting Will Alleviate Many Problems

“As children grow into adolescence and then young adulthood, the opportunity and necessity for personal, individual planning increases. Thus, by the time men and women marry, they will usually have acted for some years according to personal plans and goals. After marriage, the wife and the husband will still need personal planning and goal setting, although they will also need mutual planning.

“The planning process is a skill that is learned. Planning begins with identification of goals or objectives that require some action in order to fulfill them. After implementing the plan, the individual evaluates its effectiveness. The original plan is then revised, based on the evaluation, so that it will be more productive.

“The following ‘planning wheel’ illustrates the process:



(*Family Relations*, Sunday School manual, 1975-76, p. 8.)

LIVING WITHIN AVAILABLE MEANS

(18-17) Joy Is Not Found in Material Acquisition

“Is it your purpose to get **WORLDLY GAIN**? You may obtain it! You may win in this world almost anything for which you strive. If you work for wealth, you can get it; but before you make it an end in itself, take a look at those who have desired wealth for its sake alone. Gold does not corrupt men; it is the *motive* of acquiring that gold that impairs or shrivels the soul. It is the *purpose* one has in acquiring it.

“What a man is may be determined largely by his dominant quest. His success or failure, happiness or misery, depends upon what he seeks, upon what he chooses. Spirituality is the highest and best to which man can aspire! A spiritual awakening in the hearts of millions of men and women would bring about a changed world.

“*For what is a man profited, if he shall gain the whole world, and lose his own soul? . . .*” (David O. McKay, “What Is a Man Profited, If He Shall Gain the Whole World, and Lose His Own Soul?” *Instructor*, Jan. 1967, p. 3.)

(18-18) Necessities First—Luxuries Later

“If you must incur debt to meet the reasonable necessities of life—such as buying a house and

furniture—then, I implore you, as you value your solvency and happiness, buy within your means.

“So, use credit wisely—to acquire an education, a farm, to own a home. But resist the temptation to plunge into a property far more pretentious or spacious than you really need.

“How much better off you will be, especially young families just starting out, if first you buy a small house which you can expect to pay for in a relatively short time. Such a house in a neighborhood where values are increasing will usually provide the basis for a very large down payment on a bigger home when you are ready for it.

“Do not leave yourself or your family unprotected against financial storms. Forego luxuries, for the time being at least, to build up savings. How wise it is to provide for the future education of children and for old age.

“The smaller the family income, the more important it is that every dollar be used wisely. Efficient spending and saving will give the family more security, more opportunities, more education, and a higher standard of living.

“As I look back on the establishment of my own home I am grateful for a companion who, although accustomed to many of the luxuries of life, was willing to start humbly.” (Ezra Taft Benson, “Pay Thy Debt and Live,” *Speeches of the Year*, 1962, p. 10.)

(18-19) Interest Is a Hard Taskmaster

“It is a rule of our financial and economic life in all the world that interest is to be paid on borrowed money. May I say something about interest?

“Interest never sleeps nor sickens nor dies; it never goes to the hospital; it works on Sundays and holidays; it never takes a vacation; it never visits nor travels; it takes no pleasure; it is never laid off work nor discharged from employment; it never works on reduced hours; it never has short crops nor droughts; it never pays taxes; it buys no food; it wears no clothes; it is unhoused and without home and so has no repairs, no replacements, no shingling, plumbing, painting, or whitewashing; it has neither wife, children, father, mother, nor kinfolk to watch over and care for; it has no expense of living; it has neither weddings nor births nor deaths; it has no love, no sympathy; it is as hard and soulless as a granite cliff. Once in debt, interest is your companion every minute of the day and night; you cannot shun it or slip away from it; you cannot dismiss it; it yields neither to entreaties, demands, or orders; and whenever you get in its way or cross its course or fail to meet its demands, it crushes you.” (J. Reuben Clark, Jr. in *CR*, Apr. 1938, pp. 102-3.)

(18-20) Money Management in Marriage

“How important are money management and finances in marriage and family affairs? May I respond, ‘Tremendously.’ The American Bar Association recently indicated that 89 percent of all divorces could be traced to quarrels and accusations over money. Others have estimated that 75 percent of all divorces result from clashes over finances. Some professional counselors indicate that four out of five families are strapped with serious money problems.

“May I at this time hasten to emphasize the fact that these marriage tragedies are not caused simply by lack of money, but rather by the mismanagement of personal finances. A prospective wife could well concern herself not with the amount her husband-to-be can earn in a month, but rather with how he will manage the money that comes into his hands. Money management should take precedence over money productivity. A prospective husband who is engaged to a sweet-heart who has everything would do well to take yet another look and see if she has money-management sense.

“In the home, money management between husband and wife should be on a partnership basis, with both parties having a voice in decision and policy making. When children come along and reach the age of accountability, they too should be involved in money concerns on a limited partnership basis. Peace, contentment, love, and security in the home are not possible when financial anxieties and bickerings prevail. Whether we are anticipating marriage or are well into it, today is the time for all of us to review and repent as necessary to improve our money management skills and live within our means.

“May I make some recommendations for improved personal and family financial management, since proper money management and living within one’s means are essential in today’s world if we are to live abundantly and happily. The following twelve points will help each of us achieve this goal, I believe.

“1. Teach family members early the importance of working and earning.

“‘In the sweat of thy face shalt thou eat bread’ [Genesis 3:19] is not outdated counsel. It is basic to personal welfare. One of the greatest favors parents can do for their children is to teach them to work. Much has been said over the years about children and monthly allowances, and opinions and recommendations vary greatly. I’m from the old school. I believe children should earn their money needs through service and appropriate chores. I

think it is unfortunate for a child to grow up in a home where the seed is planted in the child’s mind that there is a family money tree that automatically drops ‘green stuff’ once a week or once a month.

“2. Teach children to make money decisions in keeping with their capacities to comprehend.

“‘Save your money’ is a hollow pronouncement from a parent to a child. ‘Save your money for a mission, bicycle, doll house, trousseau, or car’ makes understandable sense. Family unity comes from saving together for a common, jointly approved purpose. In our home we found it unifying to have a child save for a major project and then, when the amount was achieved, we matched it with a predetermined percentage, similar to what the Church does with the wards and stakes in building and real estate matters.

“3. Teach each family member to contribute to the total family welfare.

“Encourage fun projects, understandable to the children, that contribute to a family goal or joy. Some families miss a tremendous financial and spiritual experience when they fail to sit together, preferably during family home evening, and each put in his share of the monthly amount going to the son or daughter, brother or sister who is serving in the mission field. When this monthly activity is engaged in as a family, he or she becomes ‘our’ missionary, with pride becoming a two-way street.

“4. Teaching family members to pay financial obligations promptly is part of integrity and honesty development.

“Paying tithing promptly to Him who does not come to check up each month will teach us to be more honest with those physically closer at hand.

“5. Learn to manage money before it manages you.

“A bride-to-be would do well to ask herself, ‘Can my sweetheart manage money? Does he know how to live within his means?’ New attitudes and relationships toward money should be developed constantly by all couples. After all, the partnership should be full and eternal.

“6. Learn self-discipline and self-restraint in money matters.

“Such conduct can be more important than courses in accounting. Married couples show genuine maturity when they think of their partners and their families ahead of their own spending impulses. Money management skills should be learned together in a spirit of cooperation and love on a continuing basis. A disgusted husband once said, ‘I know that in life money talks, but when my wife gets hold of it, all it ever says is “goodbye.”’ To the husband who says his wife is the poorest money manager in the world, I would say, ‘Look in

the mirror and meet the world's poorest teacher-trainer.'

"7. Use a budget.

"Avoid finance charges except for homes, education, and other vital investments. Buy consumer durables with cash. Avoid installment credit and be careful with your use of credit cards. They are principally for convenience and should not be used carelessly or recklessly. Buy used items until you have saved sufficient to purchase quality new items. Save and invest a specific percent of your income. Learn the principle of obedience as you make your Church contributions, and meet your financial obligations promptly.

"Please listen carefully to this—and if it makes some of you feel uncomfortable, it is on purpose. Latter-day Saints who ignore or avoid their creditors are entitled to feel the inner frustrations that such conduct merits, and they are not living as Latter-day Saints should!

"8. Make education a continuing process.

"Complete as much formal, full-time education as possible. This includes trade schools. This is money well invested. Use night school and correspondence classes to further prepare. Acquire some special skill or ability that could be used to avoid prolonged unemployment. In these days of world-wide heavy unemployment, we should not allow ourselves, when we are out of work, to sit back and wait for 'our type of job' if other honorable interim employment becomes available.

"9. Work toward home ownership.

"This qualifies as an investment, not consumption. Buy the type of home your income will support. Improve the home and beautify the landscape all the time you occupy the premises so that if you do sell it, you can use the capital gain to get a better home.

"10. Appropriately involve yourself in an insurance program.

"It is most important to have sufficient medical and adequate life insurance.

"11. Strive to understand and cope with existing inflation.

"Learn to see through the money illusion and to recognize the real value of money. Most wage earners today have less purchasing power than they did in 1973. To some degree inflation is probably going to be with us for a long time. Realize that you are living in a new era of higher prices and less abundant energy.

"12. Appropriately involve yourself in a food storage program.

"Accumulate your basic supplies in a systematic and an orderly way. Avoid going into debt for these purposes. Beware of unwise promotional schemes.

"These few points and suggestions are not intended to be all-inclusive nor exhaustive. Rather, it is hoped that a need has been brought to the surface for our serious consideration. We need to recognize and be aware of these basic guidelines for wise money management.

"God help us to realize that money management is an important ingredient in proper personal welfare. Learning to live within our means should be a continuing process. We need to work constantly toward keeping ourselves free of financial difficulties. It is a happy day financially when time and interest are working for you and not against you.

"Money in the lives of Latter-day Saints should be used as a means of achieving eternal happiness. Careless and selfish use causes us to live in financial bondage. We can't afford to neglect personal and family involvement in our money management. God will open the windows of heaven to us in these matters if we will but live close to him and keep his commandments. To this truth I bear my testimony, in the name of Jesus Christ. Amen." (Marvin J. Ashton, *One for the Money*, pp. 7-21.)

(18-21) Payment of Tithes and Offerings Brings the Blessings of the Lord to the Family

"I recall a personal experience. A few years ago when my wife and I were involved with a young family, we were struggling to meet our financial needs, and we were in debt, and we were not honest in our payment of tithes and offerings. We were attending church and I thought that we loved the Lord, but one day my wife said to me, 'Do you love God?' and I answered, 'Yes.'

"She said, 'Do you love God as much as you love the grocer?'

"I replied, 'I hope that I love him more than the grocer.'

"She said, 'But you paid the grocer. Do you love God as much as the landlord? You paid him, didn't you?' She then said, 'The first and great commandment is to love God, and you know we have not paid our tithing.'

"We repented and paid our tithes and offerings, and the Lord opened the windows of heaven and poured out blessings upon us. We consider it a great privilege to pay tithes and offerings to the Lord.

"I would like to mention that when we were not honest with the Lord, we were disturbed and had difficulties and problems." (Bernard P. Brockbank in *CR*, Apr. 1971, pp. 113-14; see also "Love of God," *Ensign*, June 1971, p. 86.)

(18-22) Church Members Should Strive to Be Self-Sustaining

“ . . . welfare workers . . . [must] earnestly teach and urge Church members to be self-sustaining to the full extent of their powers. No true Latter-day Saint will, while physically able, voluntarily shift from himself the burden of his own support. So long as he can, under the inspiration of the Almighty and with his own labors, he will supply himself with the necessities of life.” (*Welfare Plan Handbook*, 1952, p. 2.)

HOW SHALL WE PREPARE FOR THE FUTURE?

(18-23) What Is Family Preparedness?

“In the Welfare Services session of conference held last April, Bishop H. Burke Peterson described family preparedness this way: ‘When we speak of family preparedness, we should speak of foreseen, anticipated, almost expected needs which can be met through wise preparation. Even true emergencies can be modified by good planning.’ (*Welfare Services Meeting*, April 5, 1975, p. 5.)

“Family preparedness is the key to meeting personal welfare needs for the members of the family. Every other aspect of Welfare Services, such as ward preparedness, is designed to support family preparedness.

“As a part of family preparedness we would hope to see each individual and each family of the Church achieve the greatest degree of self-reliance in five areas: career development, financial management, home production and storage, physical health, and social-emotional strength.” (Victor L. Brown “An Overview of Church Welfare Service,” *Ensign*, Nov. 1975, p. 115.)

(18-24) How May We Best Prepare Ourselves for Emergencies?

“First, and above and beyond everything else, let us live righteously. . . .

“Let us avoid debt as we would avoid a plague; where we are now in debt, let us get out of debt; if not today, then tomorrow.

“Let us straitly and strictly live within our incomes, and save a little.

“Let every head of every household see to it that he has on hand enough food and clothing, and, where possible, fuel also, for at least a year ahead. You of small means put your money in foodstuffs and wearing apparel, not in stocks and bonds; you of large means will think you know

how to care for yourselves, but I may venture to suggest that you do not speculate. Let every head of every household aim to own his own home, free from mortgage.” (J. Reuben Clark, Jr. in *CR*, Apr. 1937, p. 26.)

(18-25) What Specific Items Should we Store?

“As to the foodstuffs which should be stored, the Church has left that decision primarily to the individual members. Some excellent suggestions are available from the Church Welfare Committee. ‘All grain is good for the food of man’ (D&C 89:16), the Lord states, but he particularly singles out wheat. Dry, whole, hard grains, when stored properly, can last indefinitely, and their nutritional value can be enhanced through sprouting, if desired.

“It would be well if every family had on hand grain for at least a year. . . .

“From the standpoint of food production, storage, handling, and the Lord’s counsel, wheat should have high priority. Water, of course, is essential. Other basics could include honey or sugar, legumes, milk products or substitutes, and salt or its equivalent. The revelation to store food may be as essential to our temporal salvation today as boarding the ark was to the people in the days of Noah.

“President Harold B. Lee wisely counseled:

“ ‘Perhaps if we think not in terms of a year’s supply of what we ordinarily would use, and think more in terms of what it would take to keep us alive in case we didn’t have anything else to eat, that last would be very easy to put in storage for a year . . . just enough to keep us alive if we didn’t have anything else to eat. We wouldn’t get fat on it, but we would live; and if you think in terms of that kind of annual storage rather than a whole year’s supply of everything that you are accustomed to eat which, in most cases, is utterly impossible for the average family, I think we will come nearer to what President Clark advised us way back in 1937.’ (*Ensign*, September 1973, p. 71.)” (Ezra Taft Benson, *God, Family, Country*, pp. 268-69.)

(18-26) What Else Should We Store Besides Food?

“Concerning clothing, we should anticipate future needs, such as extra work clothes and clothes that would supply warmth during winter months when there may be shortages or lack of heating fuel. Leather and bolts of cloth could be stored, particularly for families with younger children who will outgrow and perhaps outwear their present clothes.

“‘The day will come,’ said President Wilford Woodruff, ‘when, as we have been told, we shall all see the necessity of making our own shoes and clothing and raising our own food. . . .’ (*Discourses of Wilford Woodruff*, p. 166.)

“In a message to the Saints in July 1970, President Joseph Fielding Smith stated that the pioneers ‘were taught by their leaders to produce, as far as possible, all that they consumed. . . . This is still excellent counsel.’ (*Improvement Era*, July 1970, p. 3.)

“Wood, coal, gas, oil, kerosene, and even candles are among those items which could be reserved as fuel for warmth, cooking, and light or power. Some may be used for all of these purposes and certain ones would have to be stored and handled cautiously. It would also be well to have on hand some basic medical supplies to last for at least a year.” (Benson, *God, Family, Country*, p. 270.)

(18-27) We Ought to Get Full Use Out of the Land Around Us by Raising Some of Our Own Foodstuff

“. . . we have urged you to plant gardens and trees. We congratulate you on the number of gardens this year. Everywhere we drive, from city to city, we see gardens that were not there before. Rows of corn, red tomato plants, carrots, onions, radishes, squash, and other plants. We congratulate you! We see ward gardens and community gardens and neighborhood gardens. We are sure that you have reduced, to some extent, the high cost of living by having these fresh vegetables from your own gardens.” (Spencer W. Kimball in *CR*, Oct. 1975, p. 5; see also “The Time to Labor Is Now,” *Ensign*, Nov. 1975, p. 5.)

WISE USE OF FINANCIAL RESOURCES

(18-28) We Should Be Wise in the Use of Our Present Financial Resources

“After paying the Lord his share, pay yourself something off the top. Save something out of every dollar you earn. It may be small in the beginning; add to it as you can. This forms a good foundation on which to build.

“Then be wise how you spend the rest of your money. We’re all being encouraged in this economy we live in today to buy now and pay later. It sounds easy and glamorous to surround yourself with all the things you’d like to have before they’re earned, but it can get you into trouble. Overnight you can find yourself in debt in excess of your

ability to meet your obligations, and this is where trouble starts. I officiated at hundreds of marriages in the Salt Lake Temple, and to every couple that I married I gave advice on money management. I always told them, ‘In addition to the things that I’ve already mentioned, instead of buy now and pay later, save now and buy later. You save a tremendous charge for interest; in addition you keep yourself out of trouble.’” (O. Leslie Stone, “Essentials for Success,” *Speeches of the Year*, 1973, pp. 55-56.)

(18-29) What About Insurance?

“*Insurance* may not be considered a source of extra income, but in a sense it is, since it can provide extra income in case of disaster. How much insurance does one need? What kind of insurance? Which is the best policy?

“It is frustrating that there are so many different kinds of insurance and benefits that the layman may be confused and may become a victim of the smoothest-talking salesman. Perhaps the industry will one day develop a system whereby the layman can make valid comparisons on his own. Until then one should be aware that costs of similar coverage can vary significantly from one company to another. If one can make himself knowledgeable about insurance, shopping around will pay dividends. In such a case, talk to different representatives at different times and try to compare costs for ‘equal’ coverage. Be careful of the extras in a policy; some are substantive in value, while some are mostly window dressing or gimmicks with little real value to the policy holder. Other than this, the best advice this writer can give is to find an insurance agent who feels a personal obligation to you and whom you can personally trust. This means someone you know or who has been recommended to you by a reliable friend.

“If you buy all the insurance most underwriters would like to sell you, you will be insurance poor. On the other hand, many people probably do not have enough insurance. Generally, one should insure only against risks he cannot bear. A three-months’ hospital stay, law suit for an automobile accident, or loss of the bread winner—for most people, these are risks that personal income cannot meet. However, don’t use insurance for maintenance. There is no need to insure for \$100 repair bill on a car or a \$200 dental bill for a year’s fillings. Such limited costs though undesirable, can be met from regular income, and cost of premiums will be saved.” (Quinn G. McKay, “How to Make Money While You Sleep,” *Improvement Era*, March 1968, pp. 35-36.)

PART OF A LARGER FAMILY

(18-30) The Need of the Larger Family in a Fast-Changing World

“Analysts of our modern time point out that in a fast-changing world, people suffer a kind of shock from losing a sense of continuity. The very mobility of our society means that our children are often moved from place to place and lose close contact with the extended family of grandparents, uncles, aunts, cousins, and longtime neighbors. It is important for us also to cultivate in our own family a sense that we belong together eternally, that whatever changes outside our home, there are fundamental aspects of our relationship which will never change. We ought to encourage our children to know their relatives. We need to talk of them, make effort to correspond with them, visit them, join family organizations, etc.” (Spencer W. Kimball in *CR*, Oct. 1974, p. 161; see also “Ocean Currents and Family Influences,” *Ensign*, Nov. 1974, p. 112.)

(18-31) Grandparents—A Link Between Generations

“What is it about grandparents that helps to fill voids in persons’ lives—especially teenagers? Is it the wisdom of years and experience, that sure-footed confidence and firm approach to reality, or is it the tactful, well-offered advice that often brings a wink of thanks in ticklish situations?

“Grandparents play many roles in family affairs. They serve as a link between the child and the preceding generation, bringing continuity to the family and knowledge of previous eras. ‘Tell me about Daddy when he was a boy’ is bound to come up sooner or later. Through grandparent companionship, the child learns the humanness and early experiences of his parents. The child has something on which to build his own personality and attitudes—different and separate, yet part of his family unit. The youngsters learn to observe the aging process and to accept and enjoy life, regardless of illness and death of the aged members of the family. . . .

“Without the past there is no future—and if we close the connecting links we will not only find the past, but we will be prepared for the future also.” (Bill R. Linder, “Bring on the Grandparents,” *Improvement Era*, Oct. 1969, pp. 21-22.)

(18-32) Married Couples Should Avoid Living with Parents or Relatives

“Now, John and Mary, there may be a temptation to economize by living with the parents on

either side. Do not make this serious error. You two will constitute a new family tomorrow. Well-meaning relatives have broken up many a home. Numerous divorces are attributable to the interference of parents who thought they were only protecting their loved children. Live in your own home even though it be but a modest cottage or a tent. Live your own life. Mary, you must not go home to your parents for long visits, leaving John home alone; neither will you, John, leave Mary when it can be avoided.” (Spencer W. Kimball, *Faith Precedes the Miracle*, pp. 129-30.)

CARING FOR OLDER PARENTS

(18-33) The Lord’s Program of Caring for the Elderly

“To be old and poor is to be alone, afraid, and ill-fed, and unknown. In a series of articles the *Wall Street Journal* discusses the problems related to the care of the aged. Following are some of the quotes taken from these articles:

“‘Many of the aged are gnawed by the fear not that they will die, but that they will die unnoticed by anyone.’ (Nov. 15, 1972, p. 16.)

“‘The poor never saved for rainy days because it rained every day of their lives.’ (Nov. 15, 1972, p. 1.)

“‘Shabby apartments attract the elderly due to their meager incomes.

“‘Most of these people live alone “as do five million of the total U.S. population over 65. Coupled with their sense of uselessness, their solitude breeds despair.”’ (Nov. 15, 1972, p. 1.)

“‘So, many of the elderly eat what they can get, or afford, not what is good for them. . . .

“‘Some live mainly on what they can buy from the vending machines in their hotel or apartment lobbies. . . .

“‘Others eat dog food. “They can get two meals out of a can,” says Robert Forst.’ (Nov. 15, 1972, p. 16.) . . .

“‘The Church is not without its fault in the care of the aged. This is not due to the principles or the teachings of the Church, but rather to the shortcomings of its members. I sat in a conference some years ago when Elder Matthew Cowley said, ‘A mother can take care of seven children, but seven children will not later take care of that same mother.’ . . .

“Let us review the program, the Lord’s program, for the care of our senior Saints. First, the responsibility rests with the individual to do all he or she can to be a contributing member of society and of the Church, and give service to friends and

children and loved ones. All these give soul satisfaction so needed. When health is sufficient to warrant, the Church provides many blessed opportunities for great service. The rich experience of these loved ones can be of such importance to the Church.

“Many can accept calls as couples to fill full-time missions. Others may be called upon to officiate in the temples. Some may visit the temple regularly to do endowment work. Genealogical research is fascinating, stimulating, and fulfilling. Many can and should be called to teach Primary, Sunday School, and Relief Society. Our youth love mature Saints as teachers because they have time to care. Bishops may call the brethren to be home teachers and the sisters to do Relief Society visiting teaching.

“Inasmuch as home teaching is never finished, many long-living men may help truly teach us by example what home teachers really should be. The Lord said, ‘He that loseth his life for my sake shall find it.’ (Matt. 10:39.) Our senior Saints may well be called upon to bake and cook or render compassionate service during funerals or other times of stress and need.

“Now, second, the family should do all they can do. Those who have mothers and fathers who are confined should care for them by furnishing those soul needs such as love, care, and tenderness. If you recall the words of the epitaph:

Here lies David Elginbrod;
Have mercy on him, God,
As he would do if he were God
And you were David Elginbrod.

“So we might also declare to you, try to understand them, try to anticipate their needs. Before you turn the financial responsibility of them over to the Church, state, or government, use every resource you or any member of your family has. Nursing home care provided by the Church was up 411 percent last year.

“I believe the Savior would be pleased if we would bring these souls back into our homes, if possible, and if not, to pay the expenses from members of the family. I don’t know of any mother or father in the Church who turned their children over to society during those prolonged sicknesses or during those first years of life when it took 24 hours a day to care for the infant child.

“Now, third, after the individual and family have used all their resources, then the Church is called in to assist.” (Vaughn J. Featherstone in *CR*, Oct. 1974, pp. 36-40; see also “The Savior’s Program for the Care of the Aged,” *Ensign*, Nov. 1974, pp. 29-30.)

WHAT DO WE DO WHEN DEATH ENTERS OUR HOME?

(18-34) Death Is Part of God’s Divine Plan

“Everyone must die. Death is an important part of life. Of course, we are never quite ready for the change. Not knowing when it should come, we properly fight to retain our life. Yet we ought not be afraid of death. We pray for the sick, we administer to the afflicted, we implore the Lord to heal and reduce pain and save life and postpone death, and properly so, but not because eternity is so frightful. . . .

“We knew before we were born that we were coming to the earth for bodies and experience and that we would have joys and sorrows, ease and pain, comforts and hardships, health and sickness, successes and disappointments, and we knew also that after a period of life we would die. We accepted all these eventualities with a glad heart, eager to accept both the favorable and unfavorable. We eagerly accepted the chance to come earthward even though it might be for only a day or a year. Perhaps we were not so much concerned whether we should die of disease, of accident, or of senility. We were willing to take life as it came and as we might organize and control it, and this without murmur, complaint, or unreasonable demands.” (Kimball, *Faith Precedes the Miracle*, pp. 103, 106.)

(18-35) We Should Make Adequate Temporal Preparations for and the Necessary Adjustments After a Loved One’s Death

“Because death is generally such an unwelcome event, most of us do not make adequate preparation for it. . . .

“Even if certain plans and instructions have been left by the departed loved one, numerous decisions still must be made regarding funeral and burial arrangements. Sometimes it may be necessary to relocate geographically. Decisions about business, professional, or vocational responsibilities must be made; and the concern and help of many friends and relatives, although usually for only a brief period of time, must be acknowledged. All of this is compounded considerably if no plans or preparations have been made for such an occurrence. . . .

“Few women who are widowed are financially independent, so major adjustments may include obtaining employment or returning to school in order to be trained for employment. Arrangements

must be made for the care of any children at home while the mother is working. Thus, it is important for couples who are still together to make plans for the future so that if necessary, the woman can be relatively financially independent, at least until the children are grown. It would be wise for all married couples to seek competent financial counseling on these matters.” (Blaine S. Porter, “Alone Through Death,” cited in *What God Hath Joined*, a BYU manual for CDFR 260, 1974-75, pp. 631-34.)

(18-36) What About Funeral Arrangements?

“Among the most sacred experiences of our lives is the laying away of our loved ones who die. This experience at some time comes to each one of us. Every individual would wish only that which is most appropriate at such a time. There is an obligation, therefore, which friends of the bereaved ones owe if they take part in the services.

“One of the important things to be remembered by those who participate in such services is that we are Latter-day Saints and that all which is done should be done with that in mind. Nothing brings so much comfort in time of death as the gospel of Christ. It is comfort we wish to extend. Therefore, in music and in speech we should endeavor to carry out the message of the restored gospel.

“Sometimes music which is entirely out of harmony with the Latter-day concept of the gospel is rendered at times like this. Can such music truly be comforting? If it is not comforting has it any place on the program? . . .

“Simplicity in our funerals has always been advised by the leaders of the Church. Pomp and display are out of harmony with Latter-day Saint ideals. Simplicity always has marked the message of Christ; pomp never has.

“In some sections of the nation it has been customary for caskets to be left open during the service and both before and afterward the public has been permitted to file past to view the body. The handbook of instructions issued by the General Authorities urges that the casket be closed before the commencement of the service.” (Mark E. Petersen, *Your Faith and You*, pp. 268-69.)

(18-37) What About Cremation Versus Burial?

“Occasionally members of the Church feel that the dead should be cremated. The Church has never encouraged cremation as a proper method of disposing of the remains of the dead. It is considered proper to consign them to the earth. That has always been the custom in the Church. The

attitude by the Authorities is that nothing should be done that is destructive of the body; that should be left to nature. The instructions say, however, that if bodies are cremated, no prayer should be offered during nor following the cremation ceremony.” (Petersen, *Your Faith and You*, pp. 269-70.)

(18-38) Should We Make a Will?

“All of us are concerned with the business of living—of providing for the wants and needs of our families—but not all of us are aware that providing for the future after we are gone and preparing a will is one of the most important parts of the business affairs of a family. Certainly none of us would willfully neglect our families or fail to provide for them, and yet, when we fail to make a will, this is exactly what we are doing—depriving them of the support and the means which should rightfully be theirs but for our negligence. . . .

“In simple terms, a will is the legal statement of a person’s wishes concerning the disposal of his property after death. A will may be fairly simple or extremely complex, but, in either case, it must conform to certain legal requirements. It should not be executed without legal advice, because the absence of certain formalities may invalidate it.

“In the event that both husband and wife meet death simultaneously, existing wills would assure that surviving children would be cared for and the estate fairly and accurately distributed. For this reason young parents, especially, need to make wills so that they can determine who will be the executive of their estate and who will be responsible for the care of their children in the event of their deaths.

“Unfortunately, many people, especially those who are young, feel no need to make a will. They believe that their meager possessions do not justify a will, or they assume that their parents will take care of the disposition of their things. The truth is that if they are of legal age and fail to make use of this legal instrument, everything they own, from the item of least consequence to their most treasured possession, may pass into the control of the court for probate and, in many instances, be lost in the process of litigation.” (Celestia J. Taylor, “Family Protection—Wills—Estate-Planning,” *Relief Society Magazine*, July 1967, pp. 544-45.)

(18-39) Should a Marriage Partner Who Has Lost His Spouse in Death Consider Remarriage?

“Remarriage is a possibility for almost all single parents and is highly probable for many. . . .

“A father with several young children who have lost their mother may feel that it is urgent to find a woman who can come into the home and be a mother to his children and help him with the responsibilities of rearing them. This sometimes puts pressure on a widower to move into marriage more quickly and less cautiously than he should. While the immediate needs of the children are important, he still should be choosing wisely not only a temporary mother for his children but a companion for himself.

“It is taken for granted in many social groups that a young widow will remarry rather quickly. Many friends and relatives are quite anxious to assume the role of matchmaker, making frequent offers to arrange for introductions to eligible marriage partners. Conversely, some relatives may communicate to a son-in-law or a daughter-in-law that he or she would be disloyal to the family or would not be paying proper respect to the departed spouse by marrying again or by remarrying within a short period of time.

“Some people find it difficult, if not impossible, to enter into another marriage relationship because they feel that they are being untrue to their departed companion. Each individual has the responsibility and should have the privilege of making the decision of whether or not he will marry, but it is certainly not a decision to be made hastily and without careful consideration. . . .

“The single parent with children who considers remarriage must also cope with their feelings and

attitudes. Usually, at first, children will not want their parents to remarry. As they grow older, however, and as the time extends from the loss of the other parent, they may be more amenable to the thought of their father or mother marrying again. Each parent who loses a companion should consider the responsibility of remarriage, with the criteria being the best interest of all concerned.” (Porter, “Alone Through Death,” pp. 635-36.)

(18-40) SUMMARY

The challenges and demands of life are many and varied, and it is so easy to get sidetracked in our quest for eternal life. This chapter has discussed some of the ways in which a faithful Latter-day Saint who follows gospel precepts in his daily living can successfully meet with and overcome the problems of modern living.

The gospel of Jesus Christ is our greatest aid in realizing our full potential as children of God. It has the answers to all of life’s problems. Only as we keep God’s commandments and follow the gospel guidelines set forth for meeting and solving the challenges of life do we place ourselves in a position to receive the blessings which await those who earnestly seek eternal life. In this manner, also, and with God’s divine help, we literally build for ourselves a celestial home on earth and an eternal kingdom hereafter.



(19-1) INTRODUCTION

The home is the basis for a righteous life, and no other success on earth can compensate for failure there. Early in this dispensation, the Lord gave important instructions to the Church and its members in relation to the home. Emma Smith, for example, was given special counsel in relation to her duties as the wife of a prophet of God. (See D&C 25.) Thomas B. Marsh, one-time president of the Quorum of the Twelve, was told: “Govern your house in meekness, and be steadfast.” (See D&C 31:9.) Each of the First Presidency, including Joseph Smith, was chastized by the Lord for failing to “set in order thy house.” (D&C 93; see vss. 44-49.)

The family is a divinely appointed institution. The Lord told Adam following his creation: “Be fruitful, and multiply, and replenish the earth.” (Genesis 1:28.) The process of setting one’s house in order begins prior to marriage, but the real work comes in the years that follow. Sometimes the idealism that inspires us prior to marriage is lost or swallowed up in the realities of making a living, rearing a family, and creating a home. It is the purpose of this chapter to discuss what a home is and some of the basic ingredients that make it a success. President Harold B. Lee said: “The most important of the Lord’s work will be that which we do within our own homes.” (Regional Representatives Seminar, 7 Apr. 1972, p. 2.) Each of us should seek to undertake this work and make our home a temple. As President David O. McKay said:

“What a mighty responsibility rests upon him who essays to make a home, for the founding of a home is as sacred a work as the founding of a church. Indeed, every home should be a temple dedicated to divine worship, where human beings throughout life should worship God through the service of mutual love—the highest tribute man can pay the divine.” (*Church News*, 11 Oct. 1958, p.5.)

WHAT IS A HOME?

(19-2) The Home Is a Divinely Appointed Institution

“We define a home as being a divinely appointed institution established on the enduring

compact of a good man and a good woman, wherein spiritual children of our Eternal Father are permitted to receive mortal bodies endowed with eternal intelligence, these children so received in the home to be nurtured in health and so guided in the ways of living by loving and wise parents that they may be conditioned on completion of their lives to return to the presence of the Lord whence their spirits originally came. In this greatest of all enterprises the man and the woman are partners—co-signers, if you will, of the enduring compact which binds them together.” (Stephen L. Richards in *CR*, Apr. 1958, p. 94.)

(19-3) The Home Is the Great Workshop of the Lord

“The home should be the great workshop of the Lord. Here is where children must be taught to walk in ways of truth and soberness, of love and service to each other.

“The most effective examples a child will ever have—for bad or for good—are his own parents. Few of us realize how very pliable and teachable children are in their primary years of life. How quick they are to pick up parental habits and traits and teachings!” (H. Burke Peterson, “Harmony In the Home,” *Ensign*, Jan. 1973, p. 114.)

(19-4) There Is No Substitute for the Home

“There is no substitute for the home. Its foundation is as ancient as the world, and its mission has been ordained of God from the earliest times. . . . The home then is more than a habitation, it is an institution which stands for stability and love in individuals as well as in nations.

“There can be no genuine happiness separate and apart from the home, and every effort made to sanctify and preserve its influence is uplifting to those who toil and sacrifice for its establishment. Men and women often seek to substitute some other life for that of the home; they would make themselves believe that the home means restraint; that the highest liberty is the fullest opportunity to move about at will. There is no happiness without service, and there is no service greater than that which converts the home into a divine institution, and which promotes and preserves family life.” (Joseph F. Smith, *Gospel Doctrine*, p. 300.)

WHAT IS THE IDEAL HOME LIKE?

(19-5) The Ideal Home May Be One of Wealth or Poverty

“Once we were in a distant stake for conference. We came to the unpretentious home of the stake president at mid-day Saturday. We knocked at the door, and it was opened by a sweet mother with a child in her arms. She was the type of mother who did not know there were maids and servants. She was not an artist’s model, nor a society woman. Her hair was dressed neatly; her clothes were modest, tastefully selected; her face was smiling; and though young, she showed the rare combination of maturity of experience and the joys of purposeful living.

“The house was small. The all-purpose room into which we were welcomed was crowded and in its center were a long table and many chairs. We freshened up in the small bedroom assigned to us, made available by “farming out” to the neighbors some of the children, and we returned to this living room. She had been very busy in the kitchen. Her husband, the stake president, soon returned from his day’s labors and made us welcome and proudly introduced us to all of the children as they returned from their chores and play.

“Almost like magic the supper was ready, for “many hands make light work,” and these numerous hands were deft and experienced ones. Every child gave evidence of having been taught responsibility. Each had certain duties. One child had quickly spread a tablecloth; another placed the knives and forks and spoons; and another covered them with the large plates turned upside down. (The dishes were inexpensive.) Next came large pitchers of creamy milk, high piles of sliced homemade bread, a bowl at each place, a dish of fruit from storage, and a plate of cheese.

“One child placed the chairs with backs to the table, and without confusion, we all knelt at the chairs facing the table. One young son was called on to lead in family prayer. It was extemporaneous, and he pleaded with the Lord to bless the family and their schoolwork, and the missionaries, and the bishop. He prayed for us who had come to hold conference that we would “preach good,” for his father in his church responsibilities, for all the children that “they would be good, and kind to each other,” and for the little cold shivering lambs being born in the lambing sheds on the hill this wintry night.

“A very little one said the blessing on the food, and thirteen plates were turned up and thirteen bowls filled, and supper proceeded. No apolo-

gies were offered for the meal, the home, the children, or the general situation. The conversation was constructive and pleasant. The children were well-behaved. These parents met every situation with calm dignity and poise.

“In these days of limited families, or childless ones, when homes often have only one or two selfish and often pampered children, homes of luxury with servants, broken homes where life moves outside the home, it was most refreshing to sit with a large family where interdependence and love and harmony were visible and where children were growing up in unselfishness. So content and comfortable were we in the heart of this sweet simplicity and wholesomeness that we gave no thought to the unmatched chairs, the worn rug, the inexpensive curtains, the numbers of souls that were to occupy the few rooms available.” (Spencer W. Kimball in *CR*, Oct. 1971, pp. 153-54; see also “Glimpses of Heaven,” *Ensign*, Dec. 1971, pp. 37-38.)

(19-6) The Ideal Home Is One in Which Parents Give Generously of Themselves

“May I suggest that as parents we must require more of ourselves. May I suggest that we give more of ourselves, that we give more good experiences to our children, experiences that are love-producing and family-solidifying. Whether the times we give are measured in minutes or hours is not as important as what we do in them. It may be five minutes at a child’s bedside each night or a fifteen-minute walk in the evening. It may be a day in the hills or a three-minute phone call from the office at mid-day. It may be a clever love note to a little girl or a night out to a ball game with a boy. It can even be the experience of a family home evening. It can even be the experience of a family learning to pray together and reading the scriptures together and fasting together.

“We must expand our thinking on ways to develop happy children. As the Lord has said, the power is within us to do so. The ways of the Lord are simple ways. Simple experiences with children develop unbreakable ties that will endure forever. It might be something as simple as smiling more in your home.

“What would you think of speaking more cheerfully? Trying more often to say please and thank you?

“What would you think of finding an opportunity for one sincere compliment for each child each day, and then watching them respond?

Latter-day Saint boy just ordained a deacon who tries to practice what we preach.

“What if you decided to be cheerful tonight at the dinner table, and in spite of what others might do or say, hold to your course. See how long you can uplift your whole family. Take one day at a time. As a TV commercial says, ‘Try it—you’ll like it.’

“These are contagious actions. Children will learn to be happy and more pleasant. Homes will be cheery. The gospel of Jesus Christ is more easily taught and longer remembered in a happy home.” (Peterson, “Harmony in the Home,” p. 115.)

(19-7) The Ideal Home Is One in Which Woman Fulfills Her Role as Mother

“What a miracle is motherhood; how nearly infinite is mother. She fashions in her womb the most complex structure known to man. . . .

“This is wife’s and mother’s task and opportunity; and did she fail . . . then the great plan would fail and God’s purpose would come to naught. . . . This must never change. . . .

“But the full glory of motherhood is not yet reached when her child comes forth into this world of trial. . . . She feeds not only, but clothes it. She cares for it by day and watches over it by night. . . . She gently leads its faltering steps, till it walks alone. . . .

“Thus to the full stature of manhood and womanhood, mother guides, . . . instructs, directs . . . the soul for which she built the earthly home, in its march onward to exaltation. God gives the souls its destiny, but mother leads it along the way.

“When the souls shall return to the presence of the Father of all, the worthy mothers will be there to welcome their worthy children.” (J. Reuben Clark, Jr., *Immortality and Eternal Life*, Melchizedek Priesthood course of study, 1969-70, pp. 26-28.)

(19-8) The Ideal Home Is One in Which the Man Magnifies His Role as Priesthood Leader

“You cannot realize and appreciate the influence the priesthood, in this Church could have on the whole world if every man would magnify his priesthood. Brethren, the priesthood, if magnified, is a stabilizing influence and strength. It should be. Every wife and mother has a perfect right and responsibility to look to her husband who holds the priesthood for guidance, for strength, and for direction. And he has the responsibility of magnifying his priesthood so he might be able to give this

direction, this security, this strength that is needed in the home. And he can do this. If he will magnify his priesthood, he will be magnified by the Lord in the eyes of his family, and his influence will be felt for good.” (N. Eldon Tanner in *CR*, Apr. 1970, p. 53.)

(19-9) The Ideal Home Is a Refuge for Children in Times of Stress

“A child has the right to feel that in his home he has a place of refuge, a place of protection from the dangers and evils of the outside world. Family unity and integrity are necessary to supply this need. He needs parents who are happy in their adjustment to each other, who are working happily toward the fulfillment of an ideal of living, who love their children with a sincere and unselfish love; in short, who are well-balanced individuals, gifted with a certain amount of insight, who are able to provide the child with a wholesome emotional background which will contribute more to his development than material advantages.” (Delbert L. Stapley, in *CR*, Oct. 1970, p. 46.)

(19-10) The Ideal Home Is One in Which Celestial Principles Are Observed

“What then is an ideal home, model home such as it should be the ambition of the Latter-day Saints to build; such as a young man starting out in life should wish to erect for himself? And the answer came to me: It is one in which all worldly considerations are secondary. One in which the father is devoted to the family with which God has blessed him, counting them of first importance; and in which they, in turn, permit him to live in their hearts. One in which there is confidence, union, love, sacred devotion, between father and mother, and children and parents. One in which the mother takes every pleasure in her children supported by the father—all being moral, pure, God-fearing.

“In the ideal home, the soul is not starved, neither are the growth and expansion of the finer sentiments paralyzed, for the course and sensual pleasures. The main aim is not to heap up material wealth, which generally draws further and further from the true, the ideal, the spiritual life; but it is rather to create soul-wealth, consciousness of noble achievement, an outflow of love and helpfulness.

“It is not costly paintings, tapestries, priceless bric-a-brac, various ornaments, costly furniture, fields, herds, houses and lands, which constitute the ideal home, nor yet the social enjoyments and ease so tenaciously sought by many; but it is rather

beauty of soul, cultivated, loving, faithful, true spirits; hands that help and hearts that sympathize; love that seeks not its own, thoughts and acts that touch our lives to finer issues—these lie at the foundation of the ideal home.” (Joseph F. Smith, “The Ideal Home,” *Improvement Era*, March 1905, pp. 385-88)

(19-11) The Ideal Home Is One in Which Contention and Strife Are Absent

“One of Satan’s most effective tools is at work among us today—it is a destroyer of happiness, peace, contentment, family solidarity. Families are stumbling and falling because of its hobbling and crippling effect. This tool of Satan is called contention. The dictionary describes contention as follows: ‘To argue, to bring discord or strife, to dispute, to quarrel. . . .’

“From the scripture we see that King Benjamin points out in a very positive way how we can help our children, for he said we shall teach them truth, teach them soberness, teach them to love one another, and teach them to serve one another. Fathers and mothers, may I remind you that we are always teaching.” (Peterson, “Harmony In the Home,” p. 114.)

(19-12) The Ideal Home Is One in Which Prayer Is the Common Practice

“I know of no single practice that will have a more salutary effect upon your lives than the practice of kneeling together as you begin and close each day. Somehow the little storms that seem to afflict every marriage are dissipated when, kneeling before the Lord, you thank him for one another, in the presence of one another, and then together invoke his blessings upon your lives, your home, your loved ones, and your dreams.

“God then will be your partner, and your daily conversations with him will bring peace into your hearts and a joy into your lives that can come from no other source. Your companionship will sweeten through the years; your love will strengthen. Your appreciation for one another will grow.” (Gordon B. Hinkley in *CR*, Apr. 1971, p. 83; see also “Except the Lord Build the House,” *Ensign*, June 1971, p. 71.)

(19-13) The Ideal Home Is One in Which Children and Parents Enjoy Each Other’s Company

“Some of my warmest memories are of my childhood home. My parents were concerned with

the activities of each child. They planned fun evenings at home. We would watch the honey candy boil, then pour it out so it could cool, and then we would all stand around and pull it into strings so we could cut it and enjoy it. This was great fun!

“I remember our family around the piano singing and trying to learn harmony. It was at these home nights that I had my first experiences with the children’s stories of the Bible.

“The activities and teaching at family home evening can be the vehicle for the building of strong faith and character.” (David B. Haight in *CR*, Apr. 1972, p. 131; see also “A Foundation Whereon Men Cannot Fall,” *Ensign*, July 1972, pp. 107-108.)

(19-14) The Ideal Home Is One in Which Family Traditions Are Established

“Success in family life calls for parents who take time to enjoy their children; who read with them; who play with them; who let them participate in planning special occasions, seeking to make wholesome family traditions a proud part of family life.” (ElRay L. Christiansen in *CR*, Apr. 1972, p. 42; see also “Successful Parenthood—a Noteworthy Accomplishment,” *Ensign*, July 1972, p. 55.)

(19-15) The Ideal Home Is One in Which the Members Sacrifice for One Another

“About twelve years ago I had a call early in the morning from a beloved friend who is a physician. He asked me to come to the hospital to administer with him to his infant son, just born and fighting for his life. We reached our hands into the incubator and laid them on this tiny boy and prayed, and then sat and waited with Larry’s mother while he took a turn for the better. We were there when the pediatrician came to announce that he was going to make it. He came through that difficult ordeal with a fine mind and a strong, indomitable spirit. Only a pair of legs that are not quite as strong as they one day will be remain to remind Larry how blessed he is to be alive.

“Recently this little boy’s big brother returned from having served an honorable mission for the Lord abroad. A perceptive uncle, observing the reunion at the airport, wrote a letter to Larry that I had the privilege of reading. I asked if I might have permission to quote it and have been given that permission. I would like you to know about a Latter-day Saint boy just ordained a deacon who tries to practice what we preach.

“ ‘Dear Larry,’ the letter said. ‘Yesterday I got a lump in my throat without even swallowing a frog; and I got a tear in my eye without even inhaling a hippy’s breath! More than that, I got a picture tattooed on my memory that I’ll never forget.’

“ ‘It’s only right that I thank you for the lump, the tears, and the picture, for a handsome boy named Larry Ellsworth gave me all three of them . . . and he didn’t even know it or ask me for a receipt.’

“ ‘It started when he stood waiting for his brother to return from serving our Heavenly Father as a missionary for two years in a far-off land named Chile. You could see that the two years had been longer for this boy than for anyone else. He was so intense, so pale, so absorbed with just watching and waiting.’

“ ‘Then to see his face light up when he saw his brother again! It was like a flashlight in a dark room.’

“ ‘Someone whispered that this wonderful boy had been saving his nickels, dimes, and quarters for two years to buy his big brother a basketball . . . a more than \$30 “best there is” basketball because he loved him! He wouldn’t let anyone else contribute. It was his idea and his gift . . . the best way, out of money he could have spent for himself but chose not to because he loved someone else so much!’

“ ‘Then I watched this fine boy stand, without saying a word, at the side of his brother, happy just to look way up at his face, hold on to his leg, and see him home again.’

“ ‘I have a special love and admiration for both of those boys: the giant who went far away all alone to do what was right and the little brother who waited and planned and remembered.’

“ ‘Larry, you’re a fine boy. I’m sure that you’ll be a great man . . . for you have a big heart and a tender conscience. Some can run faster, jump higher, walk farther, play longer just because they had an easier time getting born into this world. That’s no credit to them. But you have more than most to be thankful for, because Heavenly Father sent one of his favorite sons to live in your body . . . and it’s who lives in a house that makes all the difference. Thanks, Larry, for the lesson an old dumb uncle learned yesterday just by watching. Love, Uncle Dick.’ ” (Marion D. Hanks in *CR*, Apr. 1971, pp. 129-30; see also “Practicing What We Preach,” *Ensign*, June 1971, p. 91.)

THE PRIESTHOOD IN ACTION IN THE HOME

(19-16) The Priesthood Authority in the Home Is Patriarchal in Nature: The Father Presides

“There is no higher authority in matters relating to the family organization, and especially when that organization is presided over by one holding the higher Priesthood, than that of the father. The authority is time honored, and among the people of God in all dispensations it has been highly respected and often emphasized by the teachings of the prophets who were inspired of God. The patriarchal order is of divine origin and will continue throughout time and eternity.” (Smith, *Gospel Doctrine*, p. 286.)

(19-17) The Home Is a Patriarchal Priesthood Quorum

“To illustrate how the home and the priesthood tie in together let us suppose that the home is a sort of quorum—the *patriarchal quorum of the home*. The father is the quorum president; unlike other presiding officers in the Church, no one can release or remove him from office. He is supreme in his family. In his home he presides over all visitors, no matter what their church or state position. His wife is his counselor; his children, the quorum members.

“As with all good quorums there should be a regular presidency council meeting and a regular quorum meeting. Husband and wife consult on policy matters; their children share in the consideration of family problems; as the youngsters grow older they are consulted on policy matters, and the family—though patriarchal in nature—follows certain democratic principles.” (“Melchizedek Priesthood in the Home,” *Improvement Era*, Apr. 1958, pp. 250-51.)

(19-18) Worthy Fathers Should Exercise Their Priesthood Authority in the Home

“ . . . the father, if he is worthy of his Priesthood, has certain rights and authority within his family, comparable to those of the bishop with relation to the ward. Too often amongst us the head of the family, though he holds the higher Priesthood, fails to magnify his calling as the spiritual head of his household. It would be better if every elder who is a father rose to the dignity of his position, and officiated in his holy office within his family organization. He may call to his aid any others who

are worthy holders of the requisite authority in the Priesthood, but it is his privilege to stand as the head of his household, and to perform the ordinances pertaining to his family.” (Smith, *Gospel Doctrine*, p. 291.)

(19-19) When Special Blessings Are Required, the Father Gives Them

“I should like to repeat a beautiful experience, which is very touching to me. I hope Bishop Featherstone won’t mind my mentioning him as the one about whom I am going to speak. This happened just after they moved here from their lovely home, where they had many friends and were very popular. He had come home after work and had gotten into his lounging clothes, and his young son, Joe, said, ‘Dad, I wish you would give me a special blessing so that I can adjust and feel at home and be happy here.’

“His father went upstairs and changed his clothes. As he was coming down, his wife said, ‘Surely you are not going out tonight.’ He said, ‘I am going to give someone a blessing.’ And then he said, ‘Joe has asked for a special blessing, and I wanted to be dressed and ready to honor the priesthood and to show Joe the interest I have in him, and to make it possible for him to enjoy the blessings through the faith he has in me and the priesthood.’

“Brethren, that is the spirit to have. And, of course, as he told his wife, you can naturally imagine what happened. She shed tears as she realized she had a husband, the father of her son, who would be an example and be so interested in him that he would be prepared to represent the Lord in the priesthood that he holds.” (N. Eldon Tanner, “Priesthood Responsibilities,” *Ensign*, July 1973, p. 93.)

(19-20) Husbands Should Bless Their Wives

“I remember an experience I had when a good sister who wanted a special blessing came to my office. When I asked her why she wanted a special blessing, she refused to tell me. I learned from her that her husband was a member of the Church and held the Melchizedek Priesthood, so I spent considerable time trying to teach her the principle of priesthood order, where the father in the home should bless the members of the family, and concluded a long discussion of teaching her this principle, by having her go home to get her blessing from her husband instead of from me.

“Sometime later she returned to my office, refreshed my memory of this experience, and said she left my office very resentful. Here I thought I had done a good job in teaching her this principle of priesthood order, so I had to ask more questions to find out what had happened.

“She said the reason she refused to tell me why she wanted a blessing was that she wanted the blessing because there wasn’t the proper relationship between her and her husband, and then I had sent her home to get a blessing from her husband. So naturally she was a little bit resentful.

“Then she added, ‘That was one of the finest things that ever happened.’ She said she went home, she prayed about it, she thought about it, and then finally she mustered enough courage to ask her husband for the blessing. Of course it shocked him, but she was patient; she let him think it over a bit, ponder about it, and pray about it; and finally he gave her a blessing. Then she added, ‘There has never been such a fine relationship in our home in all our lives as we have had since he gave me that blessing.’

“Naturally I could see what had happened. This is a two-way street. First she had to clean her side of the slate and humble herself. Then she asked him for the blessing, and he had to humble himself and clean his side of the slate. Then he sealed the blessing upon her which they had fulfilled by living the law upon which the blessing was predicated. This is priesthood order.

“Brethren, magnify your priesthood. Bless your family, your children and your wife. When we follow the order which the Lord has laid out for us, we cannot fail. I believe this practice would save many teetering marriages and increase the unity in many homes.

“It is usually the wife who is trying to save the marriage. This is a two-way street. It requires the efforts of both.

“Too many couples are living lives of ‘quiet desperation.’ I don’t know who used that term first, but it is so expressive. Some go through life just tolerating each other rather than correcting the trouble. Do something about it. Exercise the priesthood which is in your home.” (Eldred G. Smith, “Family Unity Through a Father’s Blessing,” *Improvement Era*, June 1965, p. 534.)

(19-21) The Priesthood Governs Only in Love

“The possession of the Priesthood and its consequent family leadership should make men very considerate of woman. The man who arrogantly feels that he is better than his wife because he

holds the Priesthood, has failed utterly to comprehend the meaning and purpose of Priesthood. He needs to remember that the Lord loves His daughters quite as well as His sons. It is but a small and puny-souled man who could wish to humiliate women as a class and keep them as an inferior sex; for men can never rise superior to the women who bear and nurture them. (Read D&C 121: 41-46.) . . .

“‘Until a selfish individual interest is banished from our minds, and we become interested in the general welfare, we shall never be able to magnify our Holy Priesthood as we should.’—*JD* 11:115, Brigham Young.

“The Priesthood bearer should ever be kind, courteous and chivalrous toward women, the mothers of men. As these virtues are practiced in the home, boys will grow up with tender respect for all women as well as their own mothers and sisters and become worthy men in the Priesthood.” (John A. Widstoe, as cited in Blaine S. Porter, *The Latter-day Saint Family*, pp. 350-51.)

PARENTS ARE ACCOUNTABLE TO THE LORD FOR THEIR FAMILIES

(19-22) “No Success on Earth Can Compensate for Failure in the Home”

“The Lord, through living prophets as well as prophets in earlier times, has made it abundantly clear where real joy can be found, and he has placed the emphasis for real joy squarely on the family. President David O. McKay’s statement that ‘no other success can compensate for failure in the home’ will forever live in our hearts.

“President Harold B. Lee uttered an equally significant statement when he said, ‘Now, you husbands, remember that the most important of the Lord’s work that you will ever do will be the work you do within the walls of your own home.’ (First Presidency Directive, April 14, 1969.)” (Hartman Rector, Jr., in *CR*, Apr. 1973, p. 88; see also “Success—a Journey or a Destination?” *Ensign*, July 1973, p. 58.)

(19-23) Parents Hold Their Children in Trust for the Lord

“Banks hold in trust valuable worldly assets of individuals. They are entrusted with things of value that belong to someone else. How well equipped are we as parents to be the trust officers of the most precious of God’s possessions—innocent young spirits? They are in your charge during eighteen or twenty of these critical years. This is

your opportunity and responsibility to help them gain a testimony and prepare for celestial life.

“But chances are it will not happen accidentally. Dad and Mom are the trust officers, the planning officers, and the careful organizers of a family master plan. They establish family goals and determine the best methods of achieving these family objectives.

“To hold regular and effective family home evenings takes desire and some hard decision-making on the part of parents. Our homes are all different, with different challenges, different personalities; but parents must have the determination and the will to make some personal sacrifices so as to really make it work. (Haight in *CR*, Apr. 1972, p. 132; see also “A Foundation Whereon Men Cannot Fall,” p. 108.)

(19-24) We Fail in the Home When We Give Up on Each Other

“Following one of our recent general conference sessions, a troubled mother approached me and said, ‘I need to know what is meant by the statement, “No success can compensate for failure in the home.”’ Knowing a little of the burdens this friend of mine carries in her mind and heart because of a rebellious, wayward daughter, I shared this meaning with her. I believe we start to fail in the home when we give up on each other. We have not failed until we have quit trying. As long as we are working diligently with love, patience, and long-suffering, despite the odds or the apparent lack of progress, we are not classified as failures in the home. We only start to fail when we give up on a son, daughter, mother, or father.” (Marvin J. Ashton in *CR*, Apr. 1971, p. 15; see also “Love of the Right,” *Ensign*, June 1971, pp. 31-32.)

(19-25) The Lord Assists Faithful Fathers in Their Quest to Bless Their Children’s Lives

“There is an example that expresses my meaning well. Some years ago a young lady missionary shared with me some of the circumstances of her call. Her humble father, a farmer, had willingly sacrificed much for the Lord and his kingdom. He was already sustaining two sons on missions when he talked with his daughter one day about her unexpressed desires to be a missionary and explained to her how the Lord had helped him to prepare to help her. He had gone to the fields to talk with the Lord, to tell him that he had no more material possessions to sell or sacrifice or to use as collateral for borrowing. He needed to know how he could help his daughter go on a mission. The

Lord, he said, told him to plant onions. He thought he had misunderstood. Onions would not likely grow in this climate, others were not growing onions, he had no experience growing onions. After wrestling with the Lord for a time, he was again told to plant onions. So he borrowed money, purchased seeds, planted and nurtured and prayed. The elements were tempered, the onion crop prospered. He sold the crop, paid his debts to the bank and the government and the Lord, and put the remainder in an account under her name—enough to supply her wants on a mission.

“I will not forget the story or the moment or the tears in her eyes or the sound of her voice or the feeling in me as she said, ‘Brother Hanks, I don’t have any trouble believing in a loving Heavenly Father who knows my needs and will help me according to his wisdom if I am humble enough. I have a father just like that.’” (Marion D. Hanks in *CR*, Apr. 1975, p. 18; see also “Trust in the Lord,” *Ensign*, May 1975, p. 14.)

(19-26) SUMMARY

We have seen that the ideal home is many things and that the process of its creation involves

a wholehearted commitment to succeed. As shown in this lesson, the home is the “great workshop of the Lord,” the place where parents and children work together to create heaven on earth.

No agency of church or government can successfully replace the home. Home is where we learn that someone loves us even when we’ve done something wrong. Home is where we learn that others have needs and feelings. Home is where we give of ourself that others may be happy. Home is where we work together to solve our personal and family problems.

The ideal home is one in which the priesthood functions as God intends it should, for the home is very much like a miniature priesthood quorum with father as the presiding officer. He sets the example by following the Lord’s example and instructs and invites his family to follow as he leads. When special blessings are needed in the home, the father bestows them in his authority and under the inspiration of heaven. He clearly understands that the Lord holds him accountable for leading his family back to the presence of God. Failure to perform this duty is to fail in the greatest enterprise of life. Success means exaltation as a family in the presence of God.



(20-1) INTRODUCTION

As shown in chapter 18, celestial homes do not come without conscientious and consistent effort. They are planned, built, and sanctified by diligent striving, by continually examining and setting our priorities in order, and by carefully making choices in relation thereto.

The founding of a celestial home is a sacred work, and one that requires much prayer, much love, and much devotion. As we invite the Spirit of the Lord by conscious effort into the holy precincts of our homes, we build for ourselves stately mansions of eternity, permanent and solid family units in which God's influence is everywhere in evidence.

Such a realization is far more than a mere expression of idle hope; it is a very real possibility. President David O. McKay has said:

"I have but one thought in my heart for the young folk of the Church, and that is that they be happy. I know of no other place than home where true happiness can be found in this life. It is possible to make home a bit of heaven; indeed, I picture heaven to be a continuation of the ideal home." (David O. McKay, "Temple Marriage," *Improvement Era*, Oct. 1948, p. 618.)

BUILDING A HEAVEN HERE ON EARTH

(20-2) Couples Who Enter Celestial Marriage Officiate as Priests and Priestesses in the Temples of the Home

"... a couple, rightly married, are called to officiate in a transcendently beautiful and vital service. As a priest and priestess in the temple of the home, it is their high privilege to receive the spirit children of our Eternal Father into mortality; then to nurture, train, and lead these chosen ones coming to their home back into the eternal presence whence they came. It takes but a moment to say this sentence; it takes a lifetime to fill the mission of parenthood. It is a glorious mission when it is accepted and fulfilled. It is a tragic experience when it is resented." (Stephen L. Richards, *Where Is Wisdom?* p. 354.)

(20-3) Home-Building Is an Art

"It seems to me that the adaptation of knowledge and skill to the building of a beautiful home is the

highest of attainments. In the true sense of the word, therefore, we are justified in speaking of home-building as an art. . . .

"... By the art of home-building, I mean the inculcating in the lives of children a nobility of soul that leads them instinctively to love the beautiful, the genuine, the virtuous, and as instinctively to turn from the ugly, the spurious, and the vile.

"We need not wealth nor splendor,
Wide hall or lordly dome;
The good, the true, the tender,
These form the wealth of home.' "

(David O. McKay, "Home-Building as an Art," *Relief Society Magazine*, Jan. 1936, pp. 4-5.)

(20-4) Six Elements of True Home-Building

"Elements of True Home-building:

"1. Let us substitute the present tendency toward a low view of marriage by the lofty view which God gives it. Yesterday I stood at the Altar of the Temple, as I have stood many a time, and saw two hearts—two souls—slipping into one, as two dew drops on the stem of a rose when the sun comes out in the morning, one slipping into the other, the two becoming one. That high view of marriage in the mind of that young bridegroom, and the appreciation of the sacredness of marriage by the bride, I think is one of the sublimest things in all the world. They had the high view of marriage, not a low view of it as a means of gratifying passion. Let us look upon marriage as a sacred obligation and a covenant as possibly an Eternal one.

"2. Teach the young of both sexes in the responsibilities and ideals of marriage so that they may realize that marriage involves obligation, and is not an arrangement to be terminated at pleasure. In this regard it is the duty of parents to set an example in the home that children may see and absorb, as it were, the sacredness of family life and the responsibility associated therewith.

"3. Instruct young girls in the fundamental arts of housekeeping, so that when responsibilities of wifedom come, they may be free from the difficulties and perplexities which arise from ignorance and inexperience.

"4. That marriages be solemnized . . . in the House of God. . . .

“5. Keep religion in home life. We should make it obvious, both by our actions and our conversation, that we are seriously interested in religious things and believe in them ourselves: faith in God, in the divine mission of Jesus Christ, and in the Restoration of the Gospel. Our religion should also take the form of honesty in our dealings with our family, our neighbors, and all with whom we come in contact; of kindness to our employees, or fair play to our employers; and good measure to our customers. ‘Talk about these intangibles should become as common practice in our homes and offices as talk about golf, parties, and profits if we want to succeed in solving the family problem.’

“To give young people the right start in life we must discuss with our children and friends questions of motive and subjects like birth, love, marriage, death and destiny. Babson says: ‘One of the best things that could happen to America today would be a return to family prayers; the getting together after breakfast or in the evening five or ten minutes for simple family worship! The saying of Grace before meals would be a step in this direction.’ I am glad that that practice is general, I hope, throughout the Latter-day Saint homes.

“6. Teach the young that the foundations of a happy home are laid before even the bride and bridegroom kneel at the marriage altar.” (McKay, “Home-Building as an Art,” pp. 9-10.)

(20-5) Every Home Has Both a Body and a Spirit

“Every home has both body and spirit. You may have a beautiful house with all the decorations that modern art can give or wealth bestow. You may have all the outward forms that will please the eye and yet not have a home. It is not home without love. It may be a hovel, a log hut, a tent, a wickiup, if you have the right spirit within, the true love of Christ, and love for one another—father and mother for the children, children for parents, husband and wife for each other—you have the true life of the home that Latter-day Saints build and which they are striving to establish.” (David O. McKay, *Stepping Stones to an Abundant Life*, p. 288.)

(20-6) The Spirit of a Home Is Strengthened by Love

“To reach success in the family, parents must have love and respect for each other. Husbands, the

bearers of the priesthood, should hold their wives in the highest esteem before their children, and wives should love and support their husbands. In return, the children will have love for their parents and for each other. The home will then become a hallowed place, where the principles of the gospel can be best lived and where the Spirit of the Lord can dwell. To be a successful father or a successful mother is far greater than to rise to leadership or high places in business, government, or worldly affairs. Home may seem commonplace at times with its routine duties, yet its success should be the greatest of all our pursuits in life.” (Howard W. Hunter in *Denmark, Finland, Norway, and Sweden Area Conference Report*, Aug. 1974, p. 51.)

(20-7) Home Is Where We Prepare for Eternal Life

“Many years ago, President Joseph F. Smith then of the First Presidency, later president of the Church, said in a commencement address at the old Latter-day Saints College: ‘Educate yourself not only for time but also for eternity. The latter of the two is the more important. Therefore when we shall have completed the studies of time, and enter upon the commencement ceremonies of the great hereafter, we will find our work is not finished, but just begun.’

“With all my heart I believe that the best place to prepare for that kind of eternal life is in the home. But home life pays earthly dividends as well. I know of no place other than home where true happiness can be found in this life.” (McKay, *Stepping Stones to an Abundant Life*, p. 288.)

ETERNAL FAMILIES ARE BUILT THROUGH OBEDIENCE TO GOD’S COMMANDS

(20-8) To Inherit All the Father Has, We Must Keep the Full Law of God

“Now if we want to become heirs, joint-heirs with Jesus Christ, possessing the blessings of the kingdom, there is only one thing required of you and of me, and that is that we keep the *whole law*, not a part of it only. Do you think it would be fair, just, proper, for the Lord to say to us: ‘I will give unto you commandments; you may keep them if you will; you may be indifferent about the matter if you will; keep some, reject others; or, partially keep some; and I will punish you, but then I will make it up to you, and all will be well.’” (Joseph Fielding Smith, *Doctrines of Salvation*, 2:37.)

(20-9) Eternal Family Relationships Also Depend on Righteous Obedience

“There is no substitute for a righteous home. That may not be so considered in the world, but is and ought to be in the Church of Jesus Christ of Latter-day Saints. The family is the unit in the kingdom of God. . . .

“Outside of the celestial kingdom there is no family organization. That organization is reserved for those who are willing to abide in *every covenant* and *every obligation* which we are called upon to receive while we sojourn here in this mortal life.

“We believe that the family will go on. I get a great deal of comfort out of the thought that *if I am faithful and worthy of an exaltation, my father will be my father, and I will be subject to him as his son through all eternity*; that I will recognize and know my mother and she will be my mother in all eternity; and my brothers and sisters will be my brothers and sisters for all eternity that my children and my wives will be mine in eternity. I don’t know how some other people feel, but that is a glorious thought to me. That helps to keep me sober.” (Smith, *Doctrines of Salvation*, 2:67.)

BUILDING AN ETERNAL FAMILY REQUIRES CARE AND ATTENTION

(20-10) Planning Should Begin Early in Life

“Of course, we cannot know every circumstance of life or plan every detail in advance. But we can so chart a general course that there will be little or no deviation from the ‘strait and narrow way.’ Such planning involves establishing worthy ideals and goals. The person who has such goals and then works steadily toward them is the one most likely successfully to negotiate the hazards and bypass the pitfalls which would change the course from a road of happiness to a pathway of destruction. . . .

“Such planning must begin early. It has been said that ‘even the very longest journey begins with a single first step.’ So when that first step is made it must be on a properly charted course. Otherwise, habits come upon us unawares, and sin has us in its clutches before we realize it.

“As well as establishing worthy goals, charting the course prevents one from living an unplanned, haphazard life—a tumbleweed existence. . . .” (Spencer W. Kimball, *The Miracle of Forgiveness*, pp. 233-35.)

(20-11) Having a Celestial Marriage Requires More Than Merely Going Through the Temple

“And again, we repeat for emphasis from Matthew: ‘Enter ye in at the strait gate.’ that’s an *s-t-r-a-i-t* gate, not the shortest distance between two points. *Strait* means hard, difficult, exacting, that kind of a gate. And that’s the kind of a gate that marriage is. An eternal marriage is also strait and difficult, but it’s rewarding and beautiful. ‘Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it’ (Matthew 7:13-14).

“Now, all Latter-day Saints are not going to be exalted. All people who have been through the holy temple are not going to be exalted. The Lord says, ‘Few there be that find it.’ For there are the two elements: (1) the sealing of a marriage in the holy temple, and (2) righteous living through one’s life thereafter to make that sealing permanent. Only through proper marriage—and I repeat that—only through proper marriage can one find that strait way, the narrow path. No one can ever have life, real life, in any other way under any other program.” (Spencer W. Kimball, “Marriage is Honorable,” *Speeches of the Year*, 1973, pp. 265-66.)

(20-12) An Eternal Marriage Requires That We Honor the Priesthood That Makes It Possible

“It is through the power of the priesthood that marriage and the family unit can extend into and continue throughout all eternity. The conscientious women of this Church wish to have such a righteous influence in abundance in their homes.

“Just a few weeks ago, in a stake conference, one gracious mother joyously recounted a marvelous experience of being in one of the temples with her husband and with all of her children but one and being sealed together as husband and wife and family for time and all eternity. Her husband, newly involved in the priesthood, sat in the conference audience a few rows back. For a moment she seemed to forget all of the rest of us and spoke only to him. Over the pulpit, and through the loudspeaker, with over 1,000 people in tears watching and listening, she said, ‘John, the children and I don’t know how to tell you what you mean to us. Until you honored the priesthood, the greatest blessings of eternity would not open up for us. Now they have. We all love you very much and we thank you with all our hearts for what you have made possible for us.’” (James E. Faust in *CR*, Oct. 1973, p. 20; see also “Happiness Is Having a Father Who Cares,” *Ensign*, Jan. 1974, pp. 23-24.)

(20-13) A Celestial Marriage Requires the Very Best That Is in Us as Children of a Divine Father

“What must this earthly home of divine destiny be, to become the celestial family of infinity?”

“True love must be there, true love that blesses and hallows every thought and act. Mere sex passion will not do; that soon burns out and leaves only ashes to be tossed about by the wind.

“There must be chastity in this home. An unchaste wife tears out the very heart of home. ‘A virtuous woman is a crown to her husband; but she that maketh ashamed is as rottenness in his bones,’ says the Proverb. (Prov. 12:4.) The unchaste mother marks her offspring with disgrace. An unchaste father brings to the home a canker that consumes it and leaves only dross behind.

“There must be respect in this home, and honor.

“Patience in abundance and a full measure of charity must be found there.

“Discord must not find therein a resting place and distrust must not cross the threshold.

“Loyalty in thought and word and deed must there abide; disloyalty puts out the sacred fire of family life.

“There must be kindness; loving trust must throw its stalwart arms about them.

“High hope must lodge there, despair must be driven from the door.

“Children must have a welcome; motherhood and fatherhood bring the highest happiness and are our loftiest destiny.

“Modesty must dwell always in the bosoms of the daughters and respect for womanhood must fill the hearts of the sons.

“God’s Word of Wisdom must be kept, then health shall fill the air as a sacred incense.

“Sloth must not creep over the door sill; industry and thrift must rule there in undisputed sway.

“Faith must cover the home as a kindly light; unbelief must be given no shelter.

“Righteousness must clothe them as a mantle; their feet must go always along the path of duty.

“Prayer shall ascend to our Heavenly Father as from a holy altar. God’s peace and blessing will hedge them about against evil.

“Obedience to God’s commandments must guide and cheer them; Satan must be shut out from their presence.

“Wisdom shall stand guard always at the threshold, so shall their outgoings be along paths of eternal progress, and their incomings laden with righteousness.

“Honesty must be treasured as a jewel; truth must be worn as a crown.

“They must banish worldly pride from their fireside; vanity must be trodden under foot.

“They must cast out selfishness through the door, not let greed and envy ever enter.

“The poor must not cry out to them in vain; a hard heart is the herald of destruction.

“The virtuous and lovely must be delved for; things of good report and praiseworthy must be sought out.

“Honor and respect must be given to the Holy Priesthood of God; no celestial home can be built in any other presence.

“Then shall the mortal home here lead us back to the celestial home from which we came. Then shall the family here live and grow into a celestial family there. Then shall the spirits we bring here, themselves go back to their celestial home there, themselves build their own celestial home, themselves bring other noble spirits to mortal homes to work out their destiny. Then shall salvation wait upon us, and exaltation beckon us go on. Thus we shall come to the ultimate glory.” (J. Reuben Clark, Jr., as cited in Mark E. Petersen, *Patterns for Living*, pp. 73-74.)

(20-14) SUMMARY

The founding of an eternal family is a sacred work, the most important work in which Latter-day Saints will ever engage themselves. If the proper standards are observed, it is possible to make our homes celestial temples, heavenly places wherein we work out our salvation before the Lord. Couples who enter into marriage with a clear commitment to the building of an eternal family know some of the greatest joys of earth and are inspired by the hope of a glorious inheritance in God’s celestial realms.

Every home has both a body and a spirit, and the spirit of every home is strengthened by love and by consistent unselfishness on the part of all its members. Only as we keep God’s commandments and put others ahead of ourselves do we qualify for the blessings which await those who work steadily at perfecting their homes. We have the potential to receive as our reward, all that our Father in heaven has. We must clearly understand, however, that merely “going through the temple” does not guarantee such blessings. Rather, a celestial marriage, like a celestial home, is built by careful attention to such things as priorities, needs, and God’s commandments.

The prophets of God have long emphasized the great importance of building celestial homes. In our own time, President David O. McKay taught us that “no success on earth” could compensate for failure in our homes. President Harold B. Lee taught that “the greatest work” we would ever do on earth would be “within the walls” of our own homes. President Spencer W. Kimball has said that only through the establishment of celestial homes can we find the path which leads to eternal life. “No one can ever have life, real life, in any other way under any other program.” (“Marriage is Honorable,” *Speeches of the Year*, 1973, p. 266.)

Elder Bruce R. McConkie adds this:

“Celestial marriage is a holy and an eternal ordinance; as an order of the priesthood, it has the

name the *new and everlasting covenant of marriage*. Adam was the first one on this earth to enter into this type of union, and it has been the Lord’s order in all ages when the fulness of the gospel has been on earth. Its importance in the plan of salvation and exaltation cannot be overestimated. *The most important things that any member of The Church of Jesus Christ of Latter-day Saints ever does in this world are: 1. To marry the right person, in the right place, by the right authority; and 2. To keep the covenant made in connection with this holy and perfect order of matrimony—thus assuring the obedient persons of an inheritance of exaltation in the celestial kingdom.*” (*Mormon Doctrine*, p. 118.)

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THE CHURCH OF
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